

LIFE WITH THE SPIRITS.

By Ex-Clerics.

[Continued from No. Sixteen.]

With the help of this young girl's mediumship, I had an excellent opportunity for thus bracing up of my own faith, as all the conditions were favorable for this purpose. The family was one in which I had held circles regularly for some time until all had become much interested. Indeed, nearly all of them were more or less mediumistic. This was especially the case with the mother of the girl, who was an excellent tipping medium; and with the family all around a table, we had some quite powerful physical demonstrations.

A BEAUTIFUL TEST.

It was quite customary with me to have this young girl visit my study for the purpose of enabling me, in a quiet and somewhat thorough manner, to test the reality of the new method of spirit intercourse. On one occasion of this kind a very striking test was received by me, which I will now proceed to impart to the reader.

But first, it will be necessary to relate an interesting and somewhat singular incident of my early married life, whilst a minister of the beautiful village of H——, in Connecticut. At that time, the one who now seemed to be so active in my behalf from her home in the spirit-world, was the loving and faithful companion of my earth-life.

She was a person of a decidedly intuitive stamp of mind, and of great refinement and depth of feeling. Not often, however, would there be such an overflow of this feeling as on the occasion now to be noticed.

There had been one of those refreshing showers which so brighten and invigorate the scenery of a New England summer's day. Immediately succeeding, there was the most beautiful and brilliant display of cloud scenery that I ever remember to have witnessed. We were sitting side by side, gazing with rapt attention at this two-fold presentation of Nature's loveliest smiles, the brightness of the earth and skies seeming to meet and mingle in one entrancing and indescribable glow of glory. It was indeed, a magnificent, soul-melting scene, as much so that my tender-hearted companion suddenly gave way to a perfect gush of tears and sobs. This result was, as she afterwards told me, solely in consequence of the wonderful display of beauty and grandeur around us.

It was the incident which served as the basis of my test. I had already had a long and successful sitting, receiving much that seemed to come from my dear spirit wife—the girl medium being alone with me in my study. But my spirit still hungered for more, and that of a character which would fully satisfy me of the personal identity and nearness of the dear one. I therefore appealed to her in the most earnest manner that she would try thus to satisfy me. To this it was written, "Yes, I will try."

I then bethought me—being doubtless impressed by the dear one herself—of the incident just given; and I went over with it audibly in the presence of the medium. I then said, "Does my dear wife remember this?" "Yes." Well, then, please write me what it was of special interest that you did at that time. The hand of the young girl moved and wrote, "I cried" I was satisfied that it really was the companion of my earthly life who thus gave back to me this singular and touching occurrence of the past. For surely such a result would be the last one to be imagined by the medium, after my glowing description of the scene in her presence, even if she had been capable of anything like trickery in the matter. But the considerations also were wholly against any such supposition of fraud. The girl had been brought up in a religious family until she was now, about eleven or twelve years of age. I was their minister, and must have known by my whole bearing that this was a sacred thing in my estimation, and not to be trifled with in any degree. Besides, the girl herself was evidently greatly impressed and moved by the result.

MENTAL QUESTIONING.

On another occasion, having a good rapporting medium and an earnest and intelligent inquirer with me in my study, the results of our efforts were especially satisfactory. After going on a while in the usual way, asking questions and spelling out messages, I suggested to my investigating friend that he should ask mental questions for a while. This he did for the space of about half an hour, manifesting all the while a most absorbing interest in what he was doing, although, to myself and the medium, nothing but the regularly recurring signals, with their well understood significations of "yes," "no," "doubtful," etc., could be received.

At the end of this time, my friend, who previously had paid but little attention to the subject, declared that a successful had been his experiments—the replies having been correct in almost every particular—that he was already satisfied of the truth of the leading claim advanced.

A MINISTERIAL MANIFESTO.

But, decidedly the most important event of my experience whilst at H—— was the one which I will now proceed to give.

Having, with some good degree of thoroughness, gone through with my investigation of the new Spiritualism, and come to a decided conviction that its leading claim was founded on the truth; I felt that I had a duty to perform in the matter towards others who had, as yet, paid but little or no attention to the subject, and who, from my relations to them, might be especially open to my testimony. Especially did I feel a call of this kind in behalf of the ministers of my own denomination. A large proportion of these I knew personally, and I was confident that they knew me well enough to be satisfied of my integrity in this matter; whatever they might think of my liability to being misled.

I had also quite an extended acquaintance with leading ones of the hitherto of our body, who might be influenced to some extent by any word of mine, even in regard to this very novel and strange claim.

I therefore determined, under strong spiritual influence and advice, to prepare for the press a pamphlet circular, and send it to all such friends as I might thus be able to reach. And this I accomplished accordingly—the pamphlet being of about thirty pages, and marked "not published, but printed for gratuitous distribution." About six hundred copies were printed and all of them sent, free, mostly to persons of the classes named above.

This pamphlet was entitled "Incidents of Personal Experience from notes taken whilst investigating the new phenomena of Spirit thought and action; addressed to a minister of the Gospel." I will quote a few passages that its general tone and purpose, may be the better understood. From the introductory note I take the following:

"The claim is, that spiritual beings, those who have left the material body for the spirit life, are now permitted not only to hover around us as the ministering spirits of God's love, but also, by means of certain sensible phenomena, easily understood by those who have given to the subject a due degree of attention, are able to hold frequent and familiar intercourse with those in the body. It will be readily conceded, I think, that if there is any truth in this claim, it assumes at once a highly religious character; and hence, it comes within the especial sphere of those whose vocation it is to study and impart religious truths and spiritual influence. And hence my anxiety to bring a subject which has so deeply interested me during an investigation extending through nearly a year, before my brethren of the Christian ministry. . . . The result is now before my friends, and it remains to be seen how it will be received. I am fully conscious, however, that the claim set up will be utterly denied and scoffed at by some, and I can easily imagine the smile of derision, or perhaps therown of contempt that will rest upon the brow of many a friend and ministerial brother of mine, when the subject is brought gravely forward, for defense by one who, for the last ten years, has been accustomed to stand up as a teacher of religious truth. I only ask and hope that such will have the fairness and patience to hear me through before they pass a sweeping denunciation against my present position.

"Others there are, and not a few, I think, among that class of Christians with whom I have been accustomed more immediately to associate, who keep their minds open to all sincere claims of new truths, however strange and startling, and who will read with pleasure, and candor, the statement of personal observation and experience that forms the substance of these pages. It is the thought of this class, which more than all else has encouraged me to go on with my attempt, feeling that with such, at least, all of our sex know how to appreciate, and of which we may know the fortunate possessors, by observing the way in which they are sought and loved by women.

"I cannot give Americans any new information concerning Mrs. Billing's mediumship. Those who know her have also, no doubt, frequently enjoyed conversations with Ski and James Nolan, and received hundreds of Ski's wonderful tests, as well as tests of identity from their own disembodied friends. Many in America have witnessed powers of mediumship she has not exhibited here. Materializations being necessarily very exhausting. Mrs. Billing has not felt herself in condition for them in this climate, which is not so conducive to mediumship as that of America, nor so recuperative of exhausted energies. Feeling that the hearts of friends over the water, will sympathize in all I would say concerning those they can have known only to love, I will as briefly as may be, give my impression concerning Mrs. Billing's controls. "Ski" alone would be quite sufficient to make any medium celebrated; he has proved in this country, he is "a host within himself," and has exhibited to the fullest extent his extraordinary powers, winning golden opinions on all sides, and making numerous friends. His sagacity is as great as it probably was when he was "Sachem" of his tribe, with the powers of a spirit super-eld. He never loses sense of trail, and displays such extraordinary ability in following up his game, making his appearance in such unexpected places, that one is almost constrained to believe him omniscient. Nothing is apparently concealed from his penetrating vision, and he reveals the most secret things of the life. But a delicate reticence also marks the disclosures of the magical and discriminating Ski; he knows perfectly well how far he dare go; what mental comes to avoid; what old wounds require tender handling, or perhaps leaving alone altogether; even does he perceive the affectionately fondled delusions which will not yet bear the mask torn off, and he wisely waits until the time is ripe for the truth to come, for false persuasions, like some diseases, will not always bear summary treatment. Ski is gentle, too, tender and refined as a woman; sympathetic, merciful, and compassionate; active in deeds of benevolence, and with all his wisdom is, at times, as simple and innocent in manner as a child. But, because the office he fills does not admit of it, Ski never displays the full greatness of his spirit; he is far more than appears on the surface. He possesses that greatness which easily descends into the seemingly trivial things of life, content to be, to all appearance, the least and last, if thereby a use may be fulfilled, and the larger number benefited. Although gifted with the wisdom of an ancient spirit, he possesses that easy versatility which accommodates itself to any circumstances, and notwithstanding that, he is qualified to fill a far superior position as teacher of men; his sole object apparently is to perfectly discharge, in his character of an Indian chief, the more humble office he has assumed. It would be merely a recapitulation of what is well known to all of Ski's appreciative friends, to speak of his honor, integrity and trustworthiness; and there must be many in America, as well as here, who admitted to an intimate acquaintance with Ski, have pierced through all the quaint externals of the Indian role he plays, and have recognized the many eminent and beautiful characteristics of the advanced spirit. But all those who have truly and intimately known Mrs. Billing's Ski, know the ring of the true metal, and would not be easily taken in by counterfeits.

"The frequent visitors at Mrs. Billing's circles in America, must be well acquainted with the melodious voice of "James Nolan," but seldom heard in London, for he confines himself in this country solely to teachings in esoteric spirituality, rarely sought by the ordinary visitor.

"There is a wonderful expression of character in the human voice; from the voice of an unseen person, we may gather their predominating traits of nature and disposition; even obtain a correct impression of the physiognomy. When the refined, melodious tones of James Nolan's voice first fell upon my ear, a force of ideal, poetic beauty, seemed photographed by the sounds, as by light, upon my mind; an impression fully borne out subsequently by clairvoyant vision, and Ski's description. Whatever may have been the appearance of James Nolan in his last earthly life, his soul or spirit body is now invested with all the beauty it gained for itself through necessary experiences on the physical plane. And richly is this appearance borne out by the lofty tone of his enunciations, the wisdom and beauty of his teachings. The speaking of James Nolan through Mrs. Billing's mediumship, closely approaches to the promised lectures in the materialized voice, and although external darkness surrounds the auditor and medium, the wonderful voice pouring forth its stores of learning, often reaching the highest flights of poetical diction, makes one forget all but the rapture of listening.

"Let the following be said in all humility indeed, yet with the firm assurance which belongs to an individual consciousness of well established truth; the leaders of popular thought are but little aware of the power that is thus growing up in their very midst, a power which, however despised and scorned at the present time, may yet take them from their hereditary kingdom, and give it to others."

To be continued.

MRS. HOLLIS BILLING.

Communication from England.

To the Editor of the Religio-Philosophical Journal:

Great mediums, like great authors, should belong to the world; but unlike the works of great authors, the manifestations given through great mediums may be enjoyed by but a favored few at a time, for they require to be personally witnessed to be deservedly appreciated. America has—for a brief period, alredy—lent us one of her greatest mediums, Mrs. Hollis-Billing, who for the last few months, having emerged from the retirement of the domestic circle, has in a quiet, unobtrusive way, been given London Spiritualists the benefit of her unique, and in its way, unrivaled mediumship.

Mrs. Billing visited this country some years ago, and was warmly welcomed upon her return, by many old friends who had previously learned to appreciate her. I was not of that fortunate number, having only a few months ago had the pleasure of making an acquaintance, which I may truly say, will henceforth be one of the treasured recollections of my life, not only from the fascination of communion with her incomparable spirit controls, James Nolan, and Ski, but from her own sweet gifts of heart and mind, which impart to her a fascination all her own; those womanly qualities which all of our sex know how to appreciate, and of which we may know the fortunate possessors, by observing the way in which they are sought and loved by women.

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and may find an instrument on earth suited to perform such a work.

James Nolan's medium is a credit to his formative influence, and is apparently fully adapted to the work he is at present doing. As you may judge of mediums by the spirits which are sent through them, the character of James Nolan and Ski would indicate the part of their medium, the possession of excellent mental abilities. Through the revelations of her rare mediumship, the possibilities concealed within her, may be surmised.

Taking a natural pride in her guide's noble worth, his intellectual ability and eloquence, Mrs. Billing delights in forming circles in which these gifts may be displayed to the greatest advantage, and receive that admiring appreciation they deserve. Conscious during the time of his speaking, and attentive, she is herself one of the greatest admirers; and the high priestess of the temple of wisdom in which he teaches, she also listens, and learns. Truly her mediumship is of a most enviable kind, and from its power of intellectual teaching, combined with the tangibility of materializations, stands unexcelled.

May propitious fate ordain a third visit to our shores of one of America's rarest and most noted mediums, and the warmest welcome will be given.

CATHERINE WOODFORD.
90 Great Russell St., London, Eng.

BEYOND THE GRAVE.

An Argument for Immortality by a Universalist Minister.

Rev. C. P. McCarthy, Universalist minister, lately delivered a sermon in this city. The reverend gentleman said that the truth of Spiritualism involved of necessity continuity of life after the death of the body, and if this was demonstrated to be a rational and philosophical truth, then non-belief in a future life was irrational.

Whether we will or not, we live. Life has been thrust upon each one of us, and it is impossible for any to escape or evade its responsibilities. It is a problem, the solution of which in a limited extent lies within our reach, in proportion as we grasp the opportunities and possibilities of existence. Like life, death is being thrust upon all. Death is the dissolution of partnership temporary in its character between life and physical organism. This partnership must be dissolved; willing or unwilling we must all die. Our death becomes an event, the results of which we can no more evade or escape than those of life, and its subsequent contingencies. The question is, Are there any results to the dead?

In the language of the patriarch of old, uttered in a time of mental distress, "If a man die, shall he live again?" or, as Shakespeare puts it, "To be, or not to be; that is the question."

Here the lecturer recited Hamlet's soliloquy, and then said that Spiritualism, as a divine faith, holds out the doctrine of continuity of life as the only solution of its many perplexities and mysteries.

What is life? It is a form of mind or spirit. It constitutes that egotism, that individuality which uses the organs of body or spirit in giving emphasis and expression to conscious existence. The Materialist contends that mind or spirit is simply the result of an organized brain, just as force and motion are the results of a steam engine in operation. He takes the position that as you put out the fire and break up the mechanism of the engine you thus disperse the mechanical organism which produced force and motion, and there is an end of these. So it is with man. Destroy the body, the machine fails to pieces and the human being is ended.

This, he said, is a specious argument, yet it requires but very slight reflection to detect its fallacy. Putting aside the fact that force and motion are not ended, nor even in the smallest degree reduced, by the destruction of the mechanical apparatus, he questioned the correctness of the conclusion drawn, supposing the illustration to be apt so far as force and motion are concerned.

That conclusion is, when the animal organism in man dissolves, therefore mind is destroyed. When using such terms the naturalist evades defining what are meant by their use. Force and motion are not mind and spirit, nor do they stand in any analogy to them because they are qualities of being, whereas mind or being is existence itself. In the one case we know that they are the result of mechanical power, and that the machine which produced these results as qualities of its action was itself produced by mind or spirit, whichever you please to call the thinking principle in man. The continuity of life after the dissolution of organism is apparent from the fact that throughout nature life is always the cause and never the result of physical organism.

Search in the vegetable world, and you will find in every case that vegetable organism is the result and not the cause of vegetable life. Every seed in the vegetable kingdom without life will not grow, and if sown in the ground will be fruitless. Life is essential to growth, hence life is the cause of material organization, and not the sequence. Hence, also, the analogy of the mechanical apparatus fails as an argument.

What is true of life in the vegetable kingdom is also applicable to every higher variety of life, as in the case of man and the lower animals. It is impossible to account for the existence of an organized brain without a pre-existent mind through and by which it was produced and developed, as it would be to account for the existence of a full grown and ripe field of corn without the previous deposit of vegetable life in the field where the corn grew. The rose with its sweet and delicate perfume could not have grown and developed except from the blossom and bud. The stem upon which these grew and the seed out of which they sprouted sprang from the secret principle of life which was the vitalizing power that gave form, vigor, force and fragrance to the whole plant.

None of these outward material and perishable forms could have existed antecedent to the internal and vital living force which gave them being. This

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Thomas Paine

From a subscriber we have received a copy of the *Herald*, published at Mount Holly, N.J., containing a letter in regard to Thomas Paine, written, it is alleged, by a person who obtained his "facts" from a "relative who was present at Paine's death bed."

This letter—which we notice only by the request of the friend who sends it to us—is published as though it contained new and damning evidence of the unparalleled depravity of the distinguished Radical whose name heads this article; yet it is made up chiefly of falsehood and slanders invented years after Paine's death, by bitter political and religious enemies, in order to diminish the influence of his writings, which they could not successfully answer. Vengeful paragraphs that appeared in English papers, during or just after the American Revolution, in which Paine distinguished himself by his powerful pen, are the only authority that can be cited for most of these falsehoods, which have long since been exploded, and are now repeated only by religious zealots who know nothing in regard to the character and services of the celebrated philanthropist.

That Paine was "utterly devoid of principle, and purely selfish and wicked," that he was guilty of "theft;" that he was engaged in "smuggling and poaching;" that he beat his wife and treated her "shamefully, and in the most foul and indecent manner;" that in France he was actively engaged in "the utter overthrow of all order;" that he "was sunk into the infamy which he so richly deserved by a whole life of crime and offences against order and decency;" that he was "a bloated, repulsive wretch, with a rum-blousomed nose, shuffling wearily along the street, apparently loathed by every decent person," that these and other similar representations made by this letter-writer or quoted from some of the malignant attacks upon the author of the "Age of Reason," are true can be believed only by those who are not acquainted with the true character and the actual career of the man who is thus crudely maligned. Many of these and other slanderous statements respecting Paine, admit of the completest refutation, while there is no proof whatever of the truth of any of them.

We know that Paine was a man of not only a clear head but of a generous heart. He was a citizen highly respected while in England, and it was by the advice of, and with letters of recommendation from Benjamin Franklin, that he came to this country, where his disinterested services in the cause of independence and liberty should make his name dear to every citizen of this Republic. In France his whole course was heroic and highly honorable. He voted against the death, but in favor of the banishment of the King, and did his best to infuse moderation into the proceedings of the National Convention, and to establish in France a Republic such as he had helped to found in the New World.

Personally, he was independent, truthful and honest. Benevolence was a conspicuous trait of his character as his most prejudiced enemies admit. Judging from all the evidence we can obtain we are of the opinion that Paine was not intemperate beyond the custom and habits of his time. He was not without faults; but they were few in comparison with his robust virtues.

That Paine died as he had lived, a Daist, even this writer is obliged to admit.

"The wife of the writer, then a young girl," he says, "was taken by Dr. Manley (who was the physician of her father's family and Paine) to see as he termed it, the 'last of Tom.' She was greatly shocked with the whole dismal scene: the bed-room containing only a common pine bedstead, two stools and a barrel off which he ate his meals. She has often spoken of his outcries 'God help me,' 'Jesus Christ help me,' while at the same time he rejected, with disdain the kindly efforts of two clergymen to lead him to the Savior as his only helper. He not only silenced them by calling the

Scriptural quotations 'Popish stuff,' but ordered that they be put out of the room. When inquired of by Dr. Manley, if in calling upon the Lord Jesus, he now acknowledged his ability to save, he replied, 'I have no wish to believe on that subject.' He died as he had lived." This account of Paine's last hours agrees with Dr. Manley's own statement. He was an orthodox Christian and very anxious to induce Paine to recant.

But whether Paine was a moral or an immoral man, whether he died as he had lived a Daist, or at the approach of death returned to the faith of his childhood, the great principles he advocated are none the less true, and the political and religious errors that he assailed are none the more deserving of support.

SINGULAR FATALITY.

A Lady Killed by the Force of Imagination.

(From the New York *News*.)

On Tuesday last Dr. Fisher, at the New York hospital, was called upon to render his professional services in what has proven to be a most remarkable case. At noon on the day named, a lady called at the hospital and avowed that she had swallowed a full set of teeth. She requested the physician to examine her for traces of them, and said she was Mrs. Cora S. Nourse, aged 47, an artist, who contributed sketches and articles to *The Flora Cabinet*. She resided at No. 30 West Ninth street, with her two daughters, and on Tuesday last visited some relatives at Irvington, on the Hudson.

When making up her toilet on Tuesday morning, she missed her teeth, and, being unable to find them about her room, she came to the conclusion that during her sleep she had swallowed them, as she remembered distinctly their presence in her mouth when retiring. A tickling sensation in her throat seemed to corroborate this belief. Dressing in haste, she hurried off to a附近 physician, who examined her for traces of the lost molars, but he failed to find them. He advised her to search for them again, assuring her that if she felt no distress in her stomach, it was not possible that they were located as she supposed.

She inquired us to the result in case her fears proved true, and was informed that if she had swallowed them the result would certainly prove fatal. Alarmed at this, the unfortunate lady hastened to her apartment, but being unable to find her teeth, immediately boarded a train for this city, and sought for relief at the New York hospital. She was in a considerable state of trepidation and appeared to suffer great mental anxiety. After a thorough examination Dr. Fisher declared that she could not possibly have swallowed the teeth, and suggested to her the possibility of having laid them somewhere out of the way. She then became convinced that such must have been the case, and started for her home in Ninth street. She had scarcely left the hospital when she suddenly dropped in the street. Some gentlemen sprang to her assistance, and carried her back to the hospital insensible. Dr. Fisher was proceeding to examine her, when she turned on her side and expired. A female attendant was called to undress the poor lady, in order that an investigation as to the cause of her death might be made. As the attendant was removing the dead lady's clothing, the missing teeth were discovered lodged in her undergarments. A post mortem examination revealed the curious fact that her death had resulted from no other cause than a complete exhaustion of her mental faculties, brought about by the force of imagination.

This sad story contains a striking lesson for those who are apt to allow their imagination to get the upper hand of their reason. Here was a cultured, intelligent and mature woman who, because she could not account for a seemingly mysterious phenomenon, immediately conjured up a solution which in view of her subsequent symptoms, was utterly improbable and its falsity ought to have been at once apparent; yet her heated imagination overthrew her better judgment as she was deaf to reason. So with the wondermongers among Spiritualists; they hasten to ascribe to external spirit agency everything which they cannot readily comprehend; because one of them has not been let into the secret he imagines when a trickster in the guise of a medium tells him to write down three fictitious names and that of one departed friend and points out the name of the friend, that it can only be accounted for on the theory of external spirit agency, when, in fact, it is simply a trick which can be played by any sharp operator who understands human nature; we have seen it tried repeatedly with not one failure in ten. This illustration is only one example of dozens of similar deceptions that are daily being practiced, and in the exposure of which the *Journal* has done such effective service. There is in the phenomena of Spiritualism sufficient that can answer every demand of reason, and we have no right to accept anything as of spirit origin simply because it is claimed as such by the operator or is beyond our comprehension. There is in the physical phenomena of Spiritualism no genuine manifestation that cannot be produced under such conditions as to establish its genuineness, without the affirmation of the medium. In the various mental phases this is not so easy, and much must remain for a long time mere speculation; but even that, though beyond the capacity of the investigator to fully understand, analyze and classify, need work no harm if he abides strictly to what he knows to be right and allows no purported spirit message to influence him against his better judgment. Finally, the imagination must be held in strict abeyance and the emotions in due subjection during the investigation of phenomena, in order to insure results of value and prevent worthless and often mischievous effects.

At the conclusion of one of Prof. Danton's lectures in Washington, D. C., a resolution was passed cordially thanking him "for his able and eloquent course of lectures," and inviting his return at an early day.

"Middle Age Spiritualism."

The *Popular Science Monthly* has an article on the above subject in review of a work entitled "The Magic of the Middle Ages," in which it indulges in its usual perversions and errors at Spiritualism, a subject of which it is as profoundly ignorant as a mole is of the sun. It makes modern Spiritualism simply the "survival of the old practices" of witchcraft as a matter of curiosity, and for the solemn amusement of credulous and vacant minds." The great change from the mythological Spiritualism of Greece and Rome, and the vulgar witchcraft of the middle ages, to the present discarding of all spirit intervention, according to the writer, is the result of science. By placing these diverse manifestations in the same category, referring them to one cause, the writer shows how little he is imbued with the true spirit of science, and confesses himself a pretender. The real scientist does not pronounce on subjects he has not investigated and knows nothing about. He holds his judgment in abeyance, and is at all times ready and willing to change if the facts demand. It is true that witchcraft and its persecution by church and State furnishes one of the blackest chapters in the history of the world. The student of Spiritualism discerns the evidence of spirit manifestations scattered throughout the dark record, yet he does not make the blunder of referring the results to a belief in spirit communion, which is so plausibly referable to the superstition and ignorance of the age.

Modern Spiritualism is different, because it shakes off all superstition, and makes of man's spiritual nature a science. The writer says it is a "matter of curiosity and for the amusement of credulous and vacant minds." What arrogance for this writer, who, nameless, to call "vacant minds," such men as Crookes, Varley, Wallace, De Morgan, Butler, Zöllner, Fichte, Franz Hoffmann, and a host of others whom it would be tedious to name, who openly affirm a belief in Spiritualism! Can opposers never learn anything? Are they so stolid that nothing can move them? Too blind to see; too deaf to hear; too bigoted to tell the truth?

The Trance.

The *Evansville Journal* gives an account of a colored woman who becoming excited through religious frenzy, finally fell into a swoon or trance, and remained in that peculiar condition for several hours. These so-called religious trances are of frequent occurrence during periods of religious excitement and fervor. Some of those who enter that state see visions, which they relate to the meeting after recovery. These visions bear a close resemblance to each other, and illustrate the converted spirit's adventures while absent from the body. It generally comprises a view of heaven, with a momentary threat of the tortures of hell. Some see a beautiful man on a white horse, which is the Savior. Others see the Savior riding toward them in a chariot, and as he passes he sends upon the new and converted spirit the light of his benevolent countenance. Others relate how they were suspended over the pit of hell by a thread for one awful moment.

A remarkable trance, from which a young lady has just awakened, occurred at Richmond, Va. For six months she had been lying in a trance, but a few days ago, she started her friends by speaking. Her mother was giving some directions in regard to medicine, and was startled to hear her daughter say, "It is of no use." Since that time the young lady, though still very weak and showing no desire to engage in a long conversation, has been able to talk perfectly well. Her attempts to walk, however, are exactly such as would be made by a child, she being only able to take step or two at a time. She says that though utterly unable to throw off the state of lethargy that bound her, yet she was thoroughly conscious of everything that was transpiring around her.

Sir John Lubbock, an able scientist, and a Spiritualist, before the House of Commons, made an able plea for the introduction of science-teaching in the common schools. By this he does not mean the dry technicalities of the books, but the first principles which may be illustrated in every-day life. Winds, rain, snow, clouds, planets, animals, etc., furnish an endless series of object lessons, and he would have the books describe these, rather than the silly nonsense which now fills the primary readers. Assuredly this is the initiative in a great reform. The child should be taught knowledge and not be robbed of the best years in forced study of languages which at best are only instruments by which knowledge may be gained, and the dead languages to which the most time is given, unfortunately have little valuable knowledge to give.

The Industrial School of G. W. Webster, at Bonair, Ia., is in a flourishing condition. The students are making good progress. One dollar and a half a week and two and a half hours' work a day, pays about all expenses. We have previously spoken of this effort, and with appropriate buildings and conveniences, this school would at once become prominent. At the close of the spring term, about July 1st, it is proposed to hold a camp-meeting, which undoubtedly will be a great success, as was the one held there last year. Mr. Webster is an indefatigable worker, and is ably seconded by his wife.

There has not been a more inveterate bigoted opposer of Spiritualism from first to last, than the *Popular Science Monthly*.

The retort and crucible, are its crucial tests of truth, and it prides itself in certainty, and accuracy of observation. In the current number of this distinctively materialistic magazine, is an article by the celebrated naturalist, Frank Buckland, on the ways of a little African animal, called "the Suricate," which he compares to a large rat, of which he had made a pet. Of this pet he says that he "was always fond of getting under anything or in any kind of hole, and his great delight was to get into a boot, and when he got to the end, scratching it as though he wanted to get further into the burrow. Frequently I found my boots going round the room propelled, apparently, by some internal machinery."

Now, if Mr. Frank Buckland, or the editor of the *Popular Science Monthly*, will tell us how an animal inside of a boot can "propel" it round a room, we hope they will do so at once. We have heard of men lifting themselves over fences by their boot-straps, but never of an animal running away with a boot by getting inside of it. If these "able scientists" can only discover how the rat moves the boot, then all they will have to do, in order to take a ride, will be to seat themselves in a carriage; they will have no need of horses! Such are the men who sneer at the phenomena of Spiritualism, and at Spiritualists as inaccurate observers, whose testimony is unreliable, and would have the special culture of scientists called to explode the hallucination!—men who gravely tell us that a rat inside of a boot can carry it round the room, and then plunge themselves as especially trained and cultured for the task of observation! We doubt if the *Popular Science Monthly* would admit an article on Spiritualism. The statement that a table moved without physical contact, would distort the editor's face with a pitying sneer, yet be endorsed by publication, the observation of Buckland, which amounts to this: a rat shut up in a box can run off with the box, as proved by repeated experiments made on Buckland's boots!

The interesting story which Mr. Whitney tells in this number about the mediumship of his little children, not only touches the heart, but satisfies the understanding. Having outgrown his church he turned to Spiritualism for the spiritual knowledge which he had vainly sought in theological fields; like a sensible, earnest seeker he began to read the *Journal* and earnestly pray that he might have demonstrated in his own family circle what the paper claimed to be true. The happy fruit of his hopes should incite others to increased efforts in the same direction; there is no place like the sacred precincts of home to cultivate intimacy with spirit friends; it requires time, patience, high and holy resolve, but the end is sure of accomplishment. True it is that spirit intercourse had in this way involves greater sacrifice than to go to a professional and buy it for a stipulated price per hour, but once obtained, is far more valuable, for in acquiring it the seeker has all along been cultivating his own spirit and rendering himself better fitted for communion with those from the "better-land." That which is got with little cost of time or money, be it ever so valuable, is often too lightly esteemed, and the most stupendous spiritual facts make but little impress on good upon a mind not spiritually prepared to receive them; this preparation can not be had by snatching an hour from business and rustling off to a medium, nor by attending precarious public circles impelled by curiosity or love of amusement. For the purpose of investigation trustworthy public mediums are invaluable, but the highest spiritual growth can only come to the seeker who earnestly strives for it in his every day life and within the sacred circle of home.

Under the head of "A New Departure in Spiritualism," the *London Spiritualist* presents for consideration some valuable hints that might be of very great service in this country, if acted upon. The *Spiritualist*, alluding to the sameness in the manifestations of physical phenomena in London, well says that a new medium usually presents, at first, a half-a-dozen different phases in their incipient stages; he and the sitters foster such of these as they have seen elsewhere, and the spirits enter in the same groove, and thus novel developments are nipped in the bud, an uninteresting same-ness being the result.

It is true, however, that the demand for test mediumship, is very much larger than the supply, hence that phase which meets the exigencies of the case most perfectly, should, of course, receive the largest share of attention. It might be well for circles sitting for the development of mediumship, or for mesmerists, to try the experiment of sending the spirit of the subject to distant places, to produce, if possible, an effect upon sensitives, move objects, and describe passing events, and thereby more fully illustrate the powers of the human soul, which is but little understood at the present time.

Nobly responding are some of our subscribers to the request for clubs of new readers. One good brother sends \$30, another \$35; an earnest sister sends \$40, and a number of others lesser sums for clubs, the past week. We are frank to say we need the active and continuous aid of all who favor a rational, intelligent, broad and non-partisan advocacy of Spiritualism, and who demand a strict verification of spirit phenomena as the necessary foundation of our philosophy.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

SHAWNEE, Naponee, Neb., please send your real name and your MS. will receive attention.

Our brilliant contributor, Mrs. E. L. Saxon, will attend the Womans Convention in Washington on the 18th.

E. V. Wilson writes us under date of 23rd ult., that he has done very well in New York, and would leave on January 1st for the Vermont convention.

The *Illustrated Annual of Phrenology and Health Almanac* for 1880, issued by S. R. Wells and Co., 737 Broadway, New York, is replete with valuable facts. Price ten cents.

Sunday, Dec. 23d, Lyman C. Howe closed his lectures at Cleveland, Ohio. He has been suffering for some time from ill-health, but notwithstanding that, he filled his appointments, and his vigorous lectures were much admired.

Prof. Henry Kiddle lectures before the Second Society of Spiritualists of New York City, Sunday the 4th, at Republican Hall, No. 55 W. 33d Street. Mr. Kiddle is doing active and efficient work in the cause, and the Second Society have done wisely to secure his services.

Mr. Jesse Shepard gave a concert at the residence of the editor of the *Chicago Times* a few evenings ago, which is highly spoken of by that paper; the *Times* claims that "the leading minds in the art centres of Europe and America, have found it impossible to solve the mystery of his marvelous powers."

HEALING OIL.—On our sixth page we publish an apparently well-authenticated statement under the head of "Strange Phenomenon." This singular manifestation of occult power also occurred in Michigan some time back. Several other very interesting narratives of spirit interference will also be found on the same page.

CABINET MANIFESTATIONS.—On the second page will be found an extract from an editorial in *The Spiritualist*, of London, which is worthy of careful attention. Mr. Harrison, who is editor of *The Spiritualist*, has had great experience with the materialization phase and has apparently only learned, and at a severe cost to his feelings, what has long been known to thousands of intelligent observers in this country.

The story comes from England, that Mr. James Maclear, of London, after experimenting fifteen years, has at last succeeded in obtaining crystallized forms of carbon, which Profs. Tyndall and Smyth, it is said, do not doubt are diamonds. With Edison's electric light, which he declares will be cheaper than the cheapest oil, and diamonds right from the factory, how happy the world will grow.

Dr. Russell and others bear witness to the inhuman and caustic murder of many poor natives by the English in Africa. The greatest punishment inflicted upon the murderers—when convicted, which is very rare—is a few months in jail. That such things should be allowed by a so-called Christian government, in this nineteenth century, is a sad commentary on our boasted Christian civilization.

Dr. and Mrs. H. H. Jackson, who have

had a very successful practice in this city for several years, have removed to Cincinnati, where they propose to greatly enlarge their practice; introducing Tongue's Galvanic process, which has been in use here for many years with the finest results. Dr. Jackson, for the present, may be addressed at 507 West Sixth street, Cincinnati, O.

The Harmonial Association of New York will hold its first Annual Meeting in Stein's Music Hall, No. 11 East Fourteenth Street, near 6th Ave., on Sunday afternoon at three o'clock, January 4th, 1880. Good music, seats free, and everybody cordially invited. After the reading of reports, the meeting will be open to a free expression of sentiments, and short speeches will be in order. The question of the continuance of the Sunday discourses on harmonial themes, will also be discussed.

The annual meeting of Portsmouth (Ohio) Liberal League, for choice of officers and other business, was held Wednesday evening, Dec. 3d, at their hall, corner of Ninth and Washington Streets. Officers elected were: President, C. W. Cotton; Vice-President, F. G. Burke; Secretary, Wm. Welch; Executive Committee, Stephen Gray, Frank White and H. A. Beaver. This Society, though having for its name Liberal League, has had for its object the promulgation of the spiritual philosophy.

Mrs. Markee, once famous as a medium, is now living at Richland Station, near Buffalo. She has a baby about two years of age, which is represented by the Buffalo *Commercial Advertiser*, as being very mediumistic. Mrs. Markee states that the baby could be taken into any house and there be held in the lap of a skeptic, when the manifestations would be as complete and satisfactory as those produced by any medium in the world. The *Advertiser* says:

"We were all sitting around the table amid death-like silence. Baby

Voice from the People, AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Humanity's Hope.

BY ERICK SCOTLAND.

And how shall the humble rustic disclose
Of the depths in unbounded space?
How self-controlling forces the spheres dispose,
And thus evolve the human race?

Yet, all who think, may see, from first to last,
Humanity is a success;
As in the remotest ages of the past,
The juvenile race was much less.

The same law controlling you distant star,
Is in the whole of things we know;
In that central sun and the worlds afar,
And the odd comets, to and fro!

It never varies the breadth of a hair;
It is Nature's mighty power—
Henceforth, let no poor human soul despair;
The ripe fruit is in the flower.

So in man growing from within, these laws
Are a life power without end;
Of life and happiness they are the cause;
Man's guide, his counsellor and friend!

Evolution never fails in worlds above;
How can it ever fail us here?
It tells us all we know of life and love;
What has humanity to fear?

In childhood a fear comes into play,
But in matters of the unknown!
Thus was turned to darkness the light of day,
To manhood the race had grown.

Thus the race when young was the most deceived,
By drilling its wonder and fears!
It was sick "by faith" and "by faith" relieved,
And both done by false ideas!

True! false ideas of what is not known!
Of which the preachers love to dwell!
In this way millions have been made to groan,
In fear of an eternal hell!

But these same laws that unchanging endure,
And keep each planet in its place,
We must suppose sufficient to secure
The final good of all the race.

From, as into, this same home, man is born,
And this same light abides in each breast;
The star we follow in the darkest storm;
And thus forever man is blest!

SPIRITUALIST SERVICES.

In Christening an Infant—Ceremonies At Little's Hall.

From the Cleveland (Ohio) Plain Dealer.

The Spiritualist devotional exercises at Hall's Hall on Sunday were varied by the baptism of an infant. We believe this is the first public ceremonial of the kind in this city and, as a matter of general interest, we give the full ritual, together with the address made.

After singing by the choir and Lyceum scholars, which was followed by reading from Mark X, 13th to 16th, Mr. Thomas Lees, officiating, spoke as follows:

Andrew Jackson Davis, the eminent seer and teacher of the modern spiritual philosophy, makes Christ and Arabia synonymous terms and says, "Christ is the Arabia in the great heart of the world—living, loving, inspiring, working, approving, punishing—starting with each person at birth and accompanying him under all circumstances all through this life and through all the life that is to come." In this broad sense of the term we accept Christ and wish "to this occasion at least that this congregation may become the "Church of Arabia." In publicly presenting this infant for baptism we recognize clearly the desire of the parents to identify this their child with the new and heaven born dispensation—Spiritualism. The old orthodox idea of the heritage of original sin through the transgression of Adam and Eve, and that all children are "conceived in sin and born in iniquity," and doomed to eternal punishment if not "born anew of water and the Holy Ghost" through baptism in the Lord Jesus, and that there is no other way of escaping from this original sin but through this narrow ordinance, is to us fallacious, and is not our reason for performing this ceremony this morning. We take it that "original sin" is original ignorance, which nothing short of knowledge through education can ever lift us out of. We do not claim (and it is a debatable question with many outside of Spiritualism) that the ordinance of baptism alters the moral status of the child, but if through this form we can bring about the co-operation and assistance of those whose spirit life, and so influence those who participate and witness the ceremony to do what they can in the early life of this little one to unfold his spiritual nature free from sectarian bias, we shall think the work well spent and the baptism a blessing.

The ceremony continued as follows:

Question.—Who besides the parents appear here as spiritual sponsors for this little one?

Answer.—I, Little II. Lees.

Q.—Do you, Little II. Lees, voluntarily take on yourself as true Spiritualist in conjunction with the parents, the spiritual and moral unfoldment of this infant, agreeing as far as within your power to protect her from all sectarian influences and instruct her in the beautiful teachings of the spiritual philosophy until she arrives at that age capable of judging for herself?

A.—I do.

Q.—(Addressing the parents.) Are you willing that this person in conjunction with yourselves should so act?

A.—We are.

Then on taking the infant from the godmother, Mr. Thomas Lees said: "Please name this child."

The name being given he continued: "Using this clear and sparkling water as an emblem of purity, I christen thee, Little Lees Collier, in the name of truth, love and progress."

On handing back the child to the godmother he said: "May this Trinity and the beautiful teachings of Spiritualism be to her a beacon light through life and may its pure and enabling ethics guide her safely through the rough and dangerous places along the pathway of life, especially its noon, so that when she arrives at maturity she may have so grown in knowledge and goodness as to be enabled in herself to regulate her life at its noon, so as to be a blessing to her parents, a credit to her godmother, and a lasting consolation to herself that the life she has led has fitted her for the approaching evening and prepared her for the new birth into the life still higher—the reign of spirits."

After singing by the choir a short discourse was delivered by the speaker of the society, Mr. Lyman C. Howe, in which he beautifully described the unity and spirituality of all such ceremonies.

W. O. Piper writes: I do not wish to become delinquent, especially for a paper that furnishes such wholesome food for the mind. I like the manly and independent course you have taken in exposing fraud; a religion that is not honest enough to expose the deceptions that is practiced in its name, is unworthy of a moment's thought. It is a mistaken idea that to expose the deceptions of any religious theory by its own advocates, is an admission of its own weakness; on the contrary it is the reverse of that, and proves their moral courage.

J. F. Morris writes: You are doing a good work. Continue to deal heavy blows upon the heads of all fraudulent mediums, and if necessary, give their friends who wish to apologize for them, their portion in due season. Let us have a class of honest square mediums. You deserve the thanks of all good Spiritualists for the manner in which you showed up the Pence Hall-Stewart Journal.

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Walton County Spiritualists' and Liberalists' Association.

To the Editor of the Religio-Philosophical Journal.

The Spiritualists held a meeting at the meeting house, Swanville, on Sunday afternoon, Nov. 2d, to discuss the subject of organization. A committee of five were appointed to frame a constitution and by-laws to be submitted to a future meeting, the committee to meet on Saturday afternoon, Nov. 16th, for preparation. On Sunday afternoon, Nov. 16th, at a meeting for the purpose of organizing, the chairman of the committee presented a constitution signed by the committee present: Geo. C. Walte, Sandy Point, Chairman; Mrs. Mary Ford, Belfast; Joshua E. Jordan, Blockton; Jennie L. Stevens, Belfast; after which, being thoroughly reviewed and discussed, it was adopted.

On Sunday afternoon, Dec. 14th, the Spiritualists formed a union with the Liberalists by amending the first and second articles of the constitution as indicated by the words in italics:

CONSTITUTION.

ART. 1.—This association shall be known as the Walton County Spiritualists' and Liberalists' Association.

ART. 2.—This association endorses the inter-communication between persons inhabiting the physical form and those who have passed through the change called death, or the defense of all persons in its honest investigation, advocacy and propagation.

ART. 3.—All persons, irrespective of sex, race, condition or nationality, who favor its objects, shall be accepted as members of this association, and entitled to a voice and vote in its meetings; and that no one may be compromised by any vote of the majority, the minority shall be recorded whenever requested.

ART. 4.—Its officers shall be elected annually, and consist of a President, Vice-President, Secretary, Treasurer, Auditor, and an Executive Committee of not less than five nor over twelve members.

ART. 5.—The Executive Committee shall have power to enact their own by-laws, fill any vacancy in their body, or in the offices of Secretary and Treasurer, employ agents, and publishers, direct the Treasurer in the application of all money, and call special meetings of the association. They shall arrange for general conventions or meetings, provide for the expense, and prescribe rules for the conduct thereof; make an annual report of their doings, of the expenditures and funds of the association, and adopt the most energetic measures in their power to advance its objects.

ART. 6.—The annual meeting of the association shall be held at such time and place as the Executive Committee may direct; when the account of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, and other business transacted as may be deemed expedient.

ART. 7.—All associations within the county, having the same principles and purposes, may become auxiliary to this association, and their members shall be entitled to equitable representation in its meetings. Its public conventions or meetings shall allow freedom of criticism and dissent, and respect diversities of opinion as tending to the discovery and establishment of truth.

ART. 8.—This constitution may be amended by a vote of two thirds of the members present, provided the changes have been previously submitted in writing to the association in regular session, or to the Executive Committee.

ART. 9.—Since this association is strictly voluntary, no tax will ever be assessed, and members are free to withdraw at pleasure; but members and officers shall be held responsible for the payment of all bills of their own contracting. Those wishing to join can send names to the Treasurer. Those wishing to form local societies within the county auxiliary to or independent of this association, shall be assisted in doing so by addressing one of the Secretaries or the President.

The following named officers were elected for the ensuing year: President, Albert T. Stevens, Belfast; Vice-President, Joshua E. Jordan, Swanville; Mrs. Amanda M. Larabee, Scarsdale; Mrs. Eliza Clifford, Prospect; Secretaries, Mrs. Jessie L. Stevens, Belfast; Mrs. Amanda S. Cunningham, Scarsdale; Treasurer, Joshua E. Jordan, Blockton; Auditor, Dr. Byron Merrill, Belfast; Executive Committee, Geo. C. Walte, Sandy Point, Chairman; Mrs. Mary Ford, Belfast; Joshua A. Larabee, Swanville; Mrs. Amanda M. Larabee, Scarsdale; John W. Stewart, Belfast.

In the absence of the President in the afternoon, Joshua A. Larabee (Vice-President) presided. The writer delivered the regular lecture of the afternoon; subject, "The march of Spiritualism and Liberalism." Remarks were made by Albert T. Stevens and Dr. Byron Merrill, Belfast; Mr. Albert T. Peabody, Scarsdale; and from the choir; after which the meeting adjourned to meet in the same place in four weeks.

Geo. C. Walte.

Belfast, Maine.

Strange Phenomenon.

A. Liberman of New Orleans, La., writes: As the champion of true mediumship, I address you the communication. Sister S. Crane, a lady of talent and energy, residing here, has power for healing the sick, that cannot be surpassed. One evening I went to consult her about my wife's rheumatism, inflammatory rheumatism. All at once, and for the first time, she felt a strange influence, rose from her chair, and stretching out her hands above her head, she brought them down covered with an oily substance glittering like polished silver, and from which emanated an aroma. She came that same evening to cure my wife. After having used her magnetic power over her, she raised her hands into the empty space and brought them down full of the mysterious oil. We all examined it, and three of our senses were convinced of the existence of an oily substance produced from the atmospheric elements. In exhibiting it to my wife, one drop of the oil fell on her hand; in rubbing it on her limbs, she felt a cooling sensation. I invited two of my intimate friends to be present at the medium's next visit, and the same phenomenon was produced. She wiped her hands with a towel—then raised them in the atmosphere and brought them down full of the oil. Every one in the room examined it, six in number, and were convinced of its reality. One man present remarked that the room was full of its aroma. The truth of this wonderful phenomenon can be testified and sworn to before any magistrate by four honest, trustworthy witnesses, besides the medium, her husband and myself. I should like to hear an explanation of how such a substance could be produced without the aid of spirit power.

The medium then said: "Here is another strange spirit comes to stand by you. He wants to speak with you. A tall, dark complexioned man. Through me he will write his name."

"Who can this be?" thought we. Taking up the pencil the medium wrote in the most natural way the fac-simile.

C. C. CHANDLER, MARSHALL, WIS.

The medium—"Did you know such a man?"

"Yes, very well. People know him better as 'Shanghai' Chandler; he was such a queer fellow. I am glad to know that he is here. Does he wish to say anything to me?"

"Yes, he wishes to speak through me. He says that when you know him he is doing in firewater, to his great physical and mental detriment, and that now in spirit life he is outgrowing the dissipations that brought him down. That he left papers and writings all carelessly scattered, and he wants Jack Turner to get them together and preserve them or use them for the benefit of his wife and children whom he left when he entered the Spirit world."

"Were Jack Turner and Chandler friends?"

"I see they were both in the same political work, but used to pick at each other at times."

"Hon. Jack Turner of Portage—the great big man."

"The great big man! Haw, haw, haw! Yes, the great big man—in his look! Tell Jack Turner that he better look sharp, or he will be run off that rail-road, sure. Influences are at work against him."

To close the interview the medium took a glass goblet about one-third full of clear cold water from the window sill where it had been standing, to our presence, placed it upon one of the sides, took the slate by one corner with one hand and requested us to take hold of the other corner of the slate. We did as requested. The slate was then pushed under the pine board forming the table, the top of the goblet close to the table. She then placed her other hand upon the table and requested that we place our right hand on the top of hers. In a moment or two the slate was violently shaken so that one edge of the goblet rested against the table, while one edge of the bottom of the goblet cut into the slate. The trembling motion soon ceased, when on drawing the goblet out from beneath the flat table, a green plant with leaves fresh and full was found in the goblet of water.

The window was then raised a few inches, a clean slate was slid in under the table, being held by the medium and the writer hereof. There was another trembling of the slate a moment. When it was taken out, there was a cluster of pure white flowers, while the slate was dotted with little drops of water.

The medium claims, as do others, that the flowers are materialized by spirit power, and thus produced, or are brought by invisible spirit power. At all events, they are produced, and this in a manner that defies detection by mortal man. One might as well expect to see a plant or flower grow directly from the back of his hand or from the surface of a pine board, as to see them thus produced.

Chicago is becoming noted for its spiritual mediums—probably more so than any other city in the United States. To some of these mediums, those of the purer, better, more positive class, numbers of the most successful business men go for advice. Lawyers come to consult with them, and physicians, and business men to consult with the spirits of deceased partners. It is a positive fact that several im-

EDITORIAL CORRESPONDENCE.

Visit to the Spirit Flower Medium—Strange Manifestations—Visit from Sam Bowles, of the Springfield Republic, and Shanghai Chandler, of Wisconsin, who from the Spirit world makes a Report of Hon. Jack Turner—Bringing of Flowers—Something for the Curious to Ponder over.

(From Pomeroy's Democrat, La Crosse, Wis.)

The letter last week was principally devoted to a statement of facts that puzzle those who are not believers in Spiritualism. This letter continues the theme, but in another direction, while our next letter will be from Colorado, and descriptive of the ride and country from Chicago to the great metropolis of America.

"Have you ever seen Mrs. Simpson, the spirit medium in Chicago, whose control brings or materializes flowers from the invisible?" asked William Chandler, a prominent railroad man in the city.

"No. Is she good?"

"Very good—very wonderful as a medium."

"We will see what can be seen and learn what can be learned."

No. 34, Oregon Avenue, one of a long row of handsome white marble front, three story above the basement houses. A pull at the door bell, single, single, inside. The door opens, a little girl about seven years old bids us enter and follow her upstairs to a modestly furnished, unassuming little parlor or sitting-room. Soon a middle-aged woman, a dark-bruised, litho and trim, with dark, piercing eyes, a pleasant, lady-like, very intelligent face enters and leads the way to a small room on the same floor, at the back of the house. A room with a plain carpet, three chairs, a little stand with odd articles thereon, and a few pictures and ornaments on the walls. The largest picture is that of a very intelligent looking chief, and a photograph of a picture of another chief known as Skl-wa-ki, known in spiritual circles as Skl, and who is one of the controls of Mrs. Simpson, and who comes to her appearing as tangible to her as man does to man.

In the little room is a table made of a pine board about three feet long and eighteen inches wide. Through this board are four large holes. Through these holes are thrust four pine sticks or legs of the rustic table; a light, cheap thing, as bare of trickery as the head of a perfectly bad man is of hair. Over this table is thrown a common red linen table-cloth, slim and cheap. The medium motioned one of us to a seat by the window, the other to a seat close by, while, with the table partly between us, she occupied a plain chair in the corner. On the table, which, with the cloth, were thoroughly examined, were two common plates. On the window-ledge were a few strips and bits of slate pencil, whittled down to the size of a knitting needle, and broken into small fragments not larger than pin heads. Placing a small bit of pencil upon a clean slate, she held it close to the under side of the pine board table, and in a moment or two we could, and did, hear a scratching noise. The slate was pulled out by the medium and on it was written:

"SAM HOWLES."

The medium then said:

"Here comes a strange man to you. He is standing in spirit form by your side and wants to say something."

"Where did he live?"

The medium then took up a long, slim pencil, and holding it by the top end, her arm extended, was moved to write on the slate—

"SPRINGFIELD, MASS."

"What business was Sam Howles engaged in?"

Again the writing:

"PAPER."

"But Sam Bowles, of the Springfield Republican, was no friend of mine in earth-life. Why does he come to me now?"

Again the writing on the slate.

"You are right. In life I did not see so clearly as now, and I did you injustice when you are weary. I come to give

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My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER EIGHT.

In giving an account of my association with the people of the other world, I must necessarily speak of myself, sometimes to an extent, perhaps, that may seem egotistical, the more so because it is difficult, I may say impossible, for the reader to separate, as clearly and as distinctly as I do, myself as a medium from the spirit that controls me, and to give credit, where any is due, wholly to the latter. I must therefore, in the outset, beg the reader to lose sight of me whenever, in the course of these articles, I find it necessary to narrate events in which I, as a medium, was a prominent participant or actor. I shall begin with what may be called an unwritten chapter in the history of the celebrated Utica Convention—unwritten, because what I now propose to record has never been published in either the spiritual or the secular papers of the country.

In the summer of 1858, when on a lecturing tour in the State of Iowa, I one day picked up a copy of the *Telegraph*, a spiritual paper then published in New York, and my eye fell upon an advertisement of Andrew Jackson Davis's call for a convention to be held at Utica, New York, to investigate "The Cause and Cure of Evil." When I had finished reading it, an invisible somebody said to me, "You must attend that convention." There were many difficulties in the way of my obeying such an order, all of which I reported to the spirit who made the announcement, and then I left the matter wholly with him, with the feeling that, if he had any thing for me to do there, he would prepare the way by removing the difficulties which then seemed very formidable. The difficulties were removed, and it so happened that a short while before the meeting of the convention, it became necessary that I should visit Jamestown, New York, on business connected with the education of my three children then at Dr. Wellington's school. My friend, Mrs. McCormick of Peru, Ill., also had children there; and we agreed to go East together, visit the school, and then attend the Utica Convention. In company with her, therefore, I went to the convention as a stranger, without any invitation except the published call which I had seen in the papers, and without any idea as to why my spirit friends desired me to attend it. I had a secret hope and belief, however, that they had really no special work for me there, and were merely granting me a furlough after my prolonged and arduous labors in the lecturing field in the West. I hoped to be permitted to enjoy being a mere listener and spectator.

Mrs. McCormick and myself reached Utica on Wednesday, but we saw none of the leading speakers or active participants in the work of the convention until the opening meeting on Friday morning. At the opening meeting, my friend and myself took our seats with the audience. Early in the day a suggestion was made by one of the speakers that mediums should come forward and participate in the convention. This was objected to by Parker Pillsbury, in language which, though very offensive to mediums, was not repudiated by any of the speakers who occupied the platform. No action was taken by the convention upon the original suggestion, and therefore mediums were not invited to participate in the work of the convention. It was a matrimonial convention, not a spiritual convention. So, I remained simply as one of the audience, nor was I invited to the platform until the afternoon of the following day. Saturday, when, by request, I occupied the rostrum, and made a few remarks of some five or ten minutes duration. After the regular opening speech of the evening meeting of the same day, the audience seemed eager to hear what spirits had to say upon the subject under discussion, and I was loudly called for from all parts of the house. I declined speaking, because, as I stated, in the very limited time which, by the rule of the convention, was allowed each speaker, I could not do justice to the important subject which was under consideration. As the audience insisted upon hearing what my spirit friends had to say, and granted me unlimited time, I accepted the invitation and spoke perhaps an hour. I opened my address by stating to the audience that I presented myself before them simply and wholly as a spiritual medium and did not hold myself responsible for anything that I might say. My address seemed to produce a very great effect upon the audience as was made manifest by repeated expressions of interest during its delivery; and, as it closed the meeting of the evening, the hearty congratulations which I received, gave me still further assurances that a new interest had been awakened in the minds of the people there assembled.

At the Sunday morning meeting of the convention nothing unusual occurred. At the afternoon meeting the hall was packed, the galleries, aisles, and every available standing place being occupied. After the regular opening address, as resolutions were then in order, a gentleman arose in the gallery and commenced reading a series of resolutions burlesquing the convention in a most laughable manner. The chairman called him to order; but the enemies of the meeting who had packed the hall, no doubt, with the intention of breaking up the convention, insisted that he should read his resolutions through; and the more opposition they met with, the more they clamored and vociferated until the noise and uproar became so great that neither the chairman nor any one else could be heard. The whole audience became alarmed. The president's attempts to quell the disturbance were treated with contempt. Different speakers on the platform tried their hands, in turn, on the boisterous assembly, but in vain. They only added fuel to the flames. Every one was utterly powerless to quiet the riotous spirit that was bent upon disorder and seemed determined to break up the meeting by violence.

During all this time I remained quiet in my seat upon the platform, but conscious of a very powerful influence upon me. I could make no move whatever. I knew not what move to make; neither did I desire to make any, for I felt no concern or anxiety about the state of things around me. Some one beside myself had full possession of me, both mind and body, and was calmly surveying the whole scene, with a purpose and a plan, awaiting the proper time for their development. The storm had now reached such a height that personal violence seemed inevitable. Mrs. Davis hurried up to me excitedly, and requested me to take the stand and endeavor to quiet the riotous spirit. The time had not yet come, and I could not make a move.

Mr. Davis himself, equally excited,

came to me and said: "You must take the stand. You can quell this excitement." This was a surrender of the Harmonial Convention, not to me, for I had no use for it, and did not know what to do with it, but to the power of spirits whom the leaders of the convention had disowned and dishonored in the outset, and now my mouth was unsealed. I took the stand. I have no recollection of what I said; but what I did say was, to use the language of Dr. R. T. Hallock who was present, like pouring oil upon troubled waters. The uproar ceased at once, and the spirit of fury, violence and opposition was, by a reverse action, converted into one of joy, sympathy, and co-operation. My remarks closed the meeting, and for an hour the people gathered around me and literally overwhelmed and baptized me with a flood of thanks and gratitude for staying the storm that threatened the destruction of the convention. The very man who had read the burlesquing resolutions, after half an hour's waiting for an opportunity to get near me, assured me that if that was Spiritualism he intended to learn something more about it.

It had been arranged so that, at the next and final meeting to be held that evening, after the regular business of the convention had been disposed of, Mr. A. J. Davis should close the convention with his address on "The Cause and Cure of Evil." But a very eccentric and comical character—a medium—got the floor and held the audience in an uproar of good natured laughter until the time came for the convention to adjourn sine die, and Mr. Davis's address was not delivered, though, I believe, it was subsequently published.

Mediumship Among the Children.

COMMUNICATION FROM DAVID WHITNEY.

Knowing that your valuable paper is always pleased to record anything interesting in the line of Spiritualism, I send you and article which I consider quite remarkable and equally interesting. Last Sunday evening at my home in this city, a little girl of twelve years of age came to spend the evening at our house. This little girl had lately attended some spiritual manifestations, and interested the children of the family, a little boy and girl, by relating something that she had seen in the line of table tipping. The children were very anxious to try something of the sort, just for the fun of it, as they expressed it, and I not being interested enough in their play, as I termed it, left the room to attend to some business, and while out of doors I was suddenly called to the house by a member of the family saying, "Come quickly if you wish to see something." It seems that the children had sat down to the stand, the two little girls facing each other, and the little boy, and a young lady who was staying at our house, sitting directly opposite each other. They sat for about ten minutes, and laughingly offered to abandon the idea, when suddenly in the midst of their remarks and chatting, the table began to move in a very mysterious manner, and it was at that moment that I was called to see what was going on. The moment I entered the room, the table came toward me with a thump and a bound, and remained quietly beside me. We then began to ask questions, and repeated the alphabet, and the tipping of the stand at different letters at last spelled out the name, "Rose." After this it remained quiet for a while, and then it began tipping the second time. On being asked again who was there, it spelled out "Olney," the name of one of my departed boys who entered spirit life four years ago. He was about seventeen years of age. We did not pretend to doubt for a moment, but went on making inquiries, and giving test questions as though we were sure the spirit of our departed boy was with us. One of the family said, "Have a good time if it is you, Olney," and the table fairly danced about the room, in a most laughable style. None of the persons who asked the questions, had their hands on the table; neither were any of the children at the table Spiritualists, so it certainly could not have been the mind that so many affirm to be the cause of table tipping.

The children were frightened at first, but their fears gradually subsided until it became a pleasure to listen to the questions asked, and note the promptness and accuracy with which they were answered. Test questions were given and answered correctly every time, until we could no longer doubt. It was then made manifest to us, that the spirit present wished some one to sing, and that the singing should be done entirely by a sister or our spirit visitant, one of the little girls at the table. Piece after piece was suggested and of all those named, the table came down with an impressive bang at that beautiful one so dear to every mother's heart, "The Beautiful Gates Ajar." It was sung as requested, and at the most beautiful and appropriate words the delight of our spirit visitants was clearly made manifest by tips and distinct raps, which gave us much pleasure.

It was asked how many evenings in the week they wished to communicate with us, and to our astonishment the number rapped out was seven. Again they informed us that they wished us to sing. Singing books were opened and placed up side down on the table, and at the piece selected by them, it tipped loudly. A number of pieces were chosen; among them, the beautiful one, "I am Praying for You," in the Gospel Hymns, and "We Shall Meet Beyond the River By and Bye," and when it came to these beautiful words in the last verse—

"There our tears shall all cease flowing,
By and bye, by and bye.
And with sweetest rapture knowing,
By and bye, by and bye.
And the sweet ones who have gone
To the land of life and song,
With their shouting their rejoicin',
By and bye, by and bye."

During this singing, it tipped again and again and showed genuine delight. Since that time we have had many communications from the other world. We have received communications from three other children, who are in spirit life, and at each sitting, they all communicate with us, each one having a different style of moving the table, so that we can readily distinguish which one of our children is talking.

We have had sittings frequently since we became believers in this beautiful doctrine. We have talked with our boys about business, consulted with them on home affairs, conversed with them socially, and, in fact, have gained a store of intellectual knowledge. Many things of which we were in doubt, have been made clear to us, and in fact, we ourselves feel the good it has done us. We find our minds elevated, and their influence has instilled into our hearts motives that are better, purer and nobler.

For seven years we have been members of the Congregational church, but never felt the faith that we should have had to be members in heart as well as in name. We were really always too liberal to have joined

any church; we lacked the faith, but prayed earnestly for it, but all in vain, and while officiating as deacon I decided that I would leave this church in which I had no faith. We then attended no place of worship for a year, but subscribed for your paper two years; we were not really Spiritualists, but hoped the beautiful doctrine might be true, and earnestly prayed that if there were any truth in Spiritualism that it might come to us, in our own home and through those who had never been used as mediums, and through whom the spirit had never manifested, and it came in an unexpected and convincing way, knowing, as we did, that the children knew nothing of Spiritualism, and believing that none of them were mediums, and the idea of their sitting at the table merely for a pastime, and that they really expected nothing of the sort.

Had it not been in our own family, none of which at that time were Spiritualists, away from anything that tended towards fraud or deception, I should have been tempted to doubt, but here in our own family circle to see such manifestations through the mediumship of children, it has been a most convincing test to me. It has been made manifest to us that it is our spirit children's wish that this should appear in the JOURNAL, and they further say that if such should prove interesting to your readers we will report to you from time to time the progress we are making in spiritual manifestations.

Omaha Ns.

Dr. Fishbough Criticized by B. F. Underwood.

To the Editor of the Religio-Philosophical Journal: I have just read Dr. Wm. Fishbough's letter in the JOURNAL of Dec. 13th. In that letter I am referred to as one of the "negationist fraternity"—a fraternity to which I do not belong. The Doctor's ignorance as to the position I occupy and the principles I advocate, is quite excusable; but it does not justify this misrepresentation.

Merely as one who does not believe in a personal intelligent Deity, without reference to any of the affirmations of the school of thought to which I belong, I may be a negationist; but it is none the less true of Dr. Fishbough considered simply as an unbeliever in the orthodox theology, without reference to the positive side of his philosophy and faith. Herbert Spencer does not recognize the existence of a personal intelligent Deity, and must be classed by Dr. Fishbough with Atheists; but will it be claimed by any sane man that the author of "First Principles" and "The Synthetic Philosophy," is a "negationist"?

"Sexual purity," says the Doctor, "may be defended upon many prudential and societary grounds common to religionists and non-religionists, but I challenge Mr. Underwood or any of his co-negationists to defend it strictly on the grounds of Atheism as such, or to prove that Mr. Bennett has not, considered simply as an Atheist, given a practical illustration of his doctrine."

Certainly no one claims that moral obligations can have a foundation on the bare denial or disbelief of a God; their real basis is in the nature, the wants and the relations of man. "Sexual purity" can be as rational and consistently defended by the Atheist as by the Theist, and as Dr. Fishbough correctly observes "upon many prudential and societary grounds common to religionists and non-religionists." It is not to be defended "strictly on the grounds of Atheism as such," neither can it be defended strictly on the grounds of Theism as such—in other words, to obtain a foundation for virtue, we must go further than either the mere denial or the affirmation of a Deity. If Theism be made to represent the whole philosophy and belief of those who accept it, it will include the basis of morals and the highest incentive to a pure and noble life; if Atheism be permitted to represent the entire philosophy and belief of those who do not believe in a personal God, it will furnish a foundation for every virtue as firm and secure, and inducements to a moral life as effective as those afforded by the best system of religion.

I am asked to show "that Mr. Bennett has not, considered simply as an Atheist, given a practical illustration of his doctrine." "Mr. Bennett considered simply as an Atheist" is one who denies or disbelieves in a personal intelligent Deity. How the writing of foolish, vulgar letters to a young woman, or soliciting her to become his mistress, can be a practical illustration of his disbelief of a personal Deity, I am at a loss to understand. If the meaning of the word Atheist be enlarged so as to include the Ethics of Materialism, then I say, emphatically, that Mr. Bennett's conduct, far from being an illustration of Atheism, is plainly condemned by it; for the ethics of Materialism, founded on the broadest utility, and relating to this world alone, teach that monogamy is the most exalted relation of the sexes that has prevailed; that marital fidelity is a most important virtue, and that unrestrained passion and promiscuity are the foes of society.

I am not a believer in Spiritualism. Mr. Bennett is. He, with Dr. Fishbough, believes in the existence of spirits, and claims to have had communication with them. Now, were I to say that Spiritualism, as a theory, should be regarded as the real cause of Mr. Bennett's folly, that indeed his conduct was but a "practical illustration of his doctrine," the statement would be regarded by the thousands of Spiritualists—and by candid non-Spiritualists as well—as most unfair and untrue. I think Dr. Fishbough's statement not less so. He will pardon my frankness. I do not question his intelligence, his learning, or his disposition, to be impartial, just and truthful; but I am very confident that, in some respects, he does not do justice to those who differ from him. I will thank Dr. Fishbough to show, or to make the attempt to show, that D. M. Bennett has given a practical illustration of his doctrine—assuming that he is an Atheist. I am very sure that he cannot prove anything of the kind.

"Commands the Respect of All."

Those who are interested in the phenomena of spirit-land will find all the latest developments in this line ably and fairly discussed in the RELIGIO-PHILOSOPHICAL JOURNAL, published in Chicago. The editor does not attempt to make his paper a supporter of every new-fangled thing stirred up by hulking propagators, but puts them all to what Spiritualists term a "scientific test." Though we have no part or lot in this matter, yet we cannot but admire the able and consistent way in which this journal is conducted; for its management commands the respect of all, whether Spiritualists or not. If any of our readers desire to investigate this matter, no better medium is afforded them than this weekly.—*Belleville (I.) Republican.*

A NEW DISCOVERY IN

WASH-BOILERS.

The True Principle of Washing by Steam and Water Discovered at Last.

SOMETHING NEW!

Nothing Like It Ever Used Before!

GREATEST LABOR-SAVER OF THIS OR ANY OTHER AGE.

Eight Million Families in the United States and Each Family Uses a Common Wash-Boiler.

Is it not reasonable to expect that all will adopt the IMPROVED WASH-BOILER, when it costs but little additional to make it, and it washes clothing without labor or wear of material in thirty minutes' time, requiring the same operation only that is required in boiling clothes in an ordinary wash-boiler? Before calling your attention to our very liberal terms, allow me to ask you to read our circular carefully, and candidly consider what we propose to you in the way of business. In the first place, permit us to state that the matter of washing clothes is a matter of no small importance. It concerns every man, woman and child in the land. The time was when hand washing was in common use, but within the last few years there has been more effort made in the way of inventing and constructing machinery and devices by which the labor, loss of time, wear and tear of material might be obviated in the washing of clothing by the inventors of the country than in any other department. Many washing-machines have been invented, and some of them improvements over the old methods, and some have been used extensively. People will continue to buy them. But we ask you if our IMPROVED WASH-BOILER, which can be constructed, costing but a trifle additional over the cost of common wash-boilers (much less than any washing-machine,) and enable all to wash without labor, loss of time, without wear of the clothing, will not come into universal use, and supersede all other devices for washing now in use? The sale of the WASH-BOILER is without a precedent, and cannot be otherwise. There is nothing like it in existence. It is new. Every family needs a wash-boiler, and will certainly adopt the improvement. It has a double reservoir; a double system of trap valves; double circulating columns, through which the water is forced by the expansive power of heat under the reservoirs, and is discharged on top of and through the clothing, which, by the great weight of water thus lifted, is returned by the hydraulic pressure or attraction of gravitation to the double reservoirs before mentioned, to be immediately trapped back into the circulating columns. Thus it will be seen the motion of the water is continuous, simulating perpetual motion. The water, boiling hot, is forced through the clothing by the repellant power of heat, at the rate of seven (7) gallons per minute. Bear in mind that the water (and soap) does the washing, not the steam alone, as many inventors of the so-called steam washers claim. Our invention is not to be compared with "Steam Washers," or any other invention or device for washing clothing. It is astonishing to see how speedily and perfectly it will wash the clothing. Thirty minutes is ample time to wash twenty-four shirts.

A glance at the construction of our WASH-BOILER will satisfy any one that it is impossible for the dirt to settle, and leave streaks of "yellow the clothing," as some wash-boilers do. This is the most perfect system of washing clothes in the world. No rubbing, no pounding, no wear and tear of material. It is easily managed as a common wash-boiler. It cannot get out of order. Simple, cheap and most valuable invention extant, needed in every household.

We wish to secure immediately a few good men—men we can trust—to sell Wash-Boilers and rights for us and, in order to secure as many as needed at once, we offer the most extraordinary terms. To those buying the right to a single county we will sell Washers at cost, or allow them to manufacture them (any tinner can make them) and save cost of transportation. Besides, we will furnish each with a certificate of authority to sell any county or State for us, and, on receipt of the application for a deed, will send it by express. We make all the deeds, so there can be no confusion or mistakes. When you send for a sample, name the county you wish to control its sales in, and we will hold it a reasonable time, for you to decide whether you will engage in the business or not. Bear in mind, that if you buy one county you shall have the selling of any adjacent county or State and can make 200 percent commission. Do not send for sample unless you wish to engage in the business and make money. We shall insert this advertisement in all the best papers; consequently our agents and patrons will be benefited proportionately.

We want but a limited number on these terms, and make this offer for a short time only. After we secure as many as we need, we will sell at regular price. The amount you will have to pay for your county will be insignificant, considering the privileges and the splendid chances to make a large amount of money we place in your hands.

OUR SPECIAL TERMS

Will be made known to you when you order a sample Wash-Boiler. You can do nothing without a sample. On receipt of \$3.00 we will send you a complete Wash-Boiler, and give you time to test it, and if you find it not as represented in every particular, will refund your money; or send \$1.00, and we will send a small Wash-Boiler (holding a gallon) as a sample suitable for agents to carry with. It shows the principle the same as a large one.

HOW TO CONDUCT THE BUSINESS.

Send for a sample and test it. A single trial will satisfy you as to the value of the improvement. As soon as you learn by actual demonstration that it will perform all we claim for it, you may safely conclude that it will. You should lose no time in ordering a deed to your choice of territory—a county or more. Then you should commence to take orders for Wash-Boilers, to be delivered at a future time. Meanwhile make a contract with your tinner to make the Wash-Boilers; or, if not convenient to do this, we will sell you a gross or so at cost to give you a start. You may also take contracts for deeds to counties, to be filled after you get your right and certificate of authority. The price of Wash-Boilers at wholesale and retail, and all particulars, will be fully explained when we send you sample. By the time your deed and certificate of authority could arrive you might have a gross of Wash-Boilers contracted or sold. Every family will buy it on sight. We do not dictate the price you may sell at wholesale and retail. That is governed by the locality. After you have sold a few gross in your county you can sell the right and business for many times what it cost you. Indeed, we have known a single county to be sold for what we ask for a State. Boiling Wash-Boilers alone is not a tenth part of what you will make; for while you are traveling you will meet with many men out of employment; when they see what success you are having, they will buy counties, and perhaps States. Such a splendid opportunity to make a large sum of money—a fortune—may never come again. Do not forget that this invention is of universal utility. The supply can never be exhausted. Besides, you have a business that will be advertised extensively.

DIRECTIONS:

Place the WASH-BOILER on the stove or range, or wherever you can get a hot fire under it; put in soap enough to make a good suds, but not quite as much as would be required to wash in the usual way. Lay the clothing to be washed over the bottom; see that each piece is smoothed out; fill to the top (it will take about 30 to 34 shirts to fill it); then put in water enough to cover the clothing; see that the fire burns briskly; when the steam begins to expand in the reservoirs the water will begin to flow; after it has circulated say 30 minutes, take out the clothing, and you will find them perfectly clean. Should you wish to bleach your clothing, put into the water a lump of borax the size of a marble. This is often done when clothing has been "yellowed" by an unskillful washer-woman in the old way. Some housekeepers soak the clothing over night, and then ring out before they put them into the Wash-Boiler. Lace curtains can be washed in perfection. The water and steam removes the dirt from the material in a surprising short time.

Truth bears no shade, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

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MADE IN ADVANCE.
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THE PRESENT CRISIS IN SPIRITUALISM AND LIBERALISM.

Virtue versus Vice.

BY WILLIAM EMMETTE COLEMAN.

"He who spares vice wins virtue."—Old Proverb.
"Callings by their right names! Hell, calling hell; Archangel, call archangel; and God—God!"—Bulwer.
"How can 'The Cause' be more irredeemably disgraced than by not countenancing, by silence, scandal and fraud!"—Tuttle.

Here in the desolate wilds of Indian Territory, remote from friendly associations and fraternal greetings, one of my principal sources of pleasure and comfort, is the perusal of the many good things contained in the spiritual and liberal journals of the day; and in the forefront of those thus utilized, is the ever welcome RELIGIO PHILOSOPHICAL JOURNAL. In each number of this sterling paper may be found rich nuggets of wisdom, some from the editorial pen and some from those of its excellent corps of contributors; but in the number for Dec. 19th last there was spread before its readers (and may they be speedily quadrupled!) a special "feast of fat things," concerning one or two of which a few remarks may not be out of order.

First, we have an admirable article from Hudson Tuttle, headed "Frauds and Personalities." It is but rarely that I can give unqualified assent to the entire contents of another's article, and I often differ from the expressed views of Mr. Tuttle,—owing to my own independent conceptions afloat in my mind; but in this there is scarcely a word but meets my most cordial endorsement. It is just what is needed in this crisis of Spiritualism and Liberalism; it deserves to be engraven in letters of gold upon tablets of marble, as a warning guide to Spiritualists and moral and religious reformers of this and coming times. For one I thank Bro. Tuttle that he has been moved to write such plain and truthful, albeit comprehensive words, pointing out the duty of every lover of truth and honesty in Spiritualism, and purity and morality in Liberalism.

It is, however, what might have been expected of Bro. Tuttle. Upon all questions involving moral considerations, Hudson Tuttle's writings never voice an uncertain sound. He never hesitates to speak of loose and vicious theories, and of degrading, immoral practices, among Spiritualists or liberals, in such terms as they deserve. We all remember, when the flood of Woodhullian sophistry, asty and plausibly presented by the high priestess of "so-called freedom" (otherwise moral patridy) and her coterie of confidantes, was sweeping over the land; to the shame and disgrace of Spiritualism, and from which it has not yet fully recovered, how Hudson Tuttle denounced the free love infamy; and now, when an avalanche of fraud threatens the life of Spiritualism on the one hand, and Liberalism in general, on the other, seriously threatens to be engulfed in the turbulent maelstrom of obscurity and free love, he again comes to the front with strong, earnest words for purity and moral worth. In this epoch in the life of free thought in its several phases, when the land is filled with apologists for knavery and moral filth, who—

"Can gild vice,
And praise it into alchemy, till it is
For perfect gold."

when on every side spring up champions of wickedness and criminality.—

"Smearing at public virtue,
Which beneath their plumes tread lies torn and trampled,
Where honor shriveling at the rate of truth."
the demand is, among liberals, for men and women of staunch integrity, with an eye single to the advancement of virtue and the overthrow of vice in our own ranks, unmindful of the clamors of the thoughtless multitude, led captive by the siren songs of the extenuators of vice and the whitewashers of criminality.

Now, as in the past,—with present day liberals as with reformers of all times and ages,—

"As beasts are hunted for their furs,
Men for their virtues face the worse."

The advocates of virtue, men like Tuttle,

Bundy, Abbot, Underwood and Denton, laboring zealously for the right and true, and for the purification and elevation of the cause to which they are individually attached, whether liberal or spiritual, or both, instead of receiving the fullest encouragement and godspeed—their merited due—from the adherents of the principles sought to be strengthened and depurated, are greeted with curses both loud and deep; the vocabularies of slang, billingsgate, and profanity are ransacked through and through for opprobrious epithets and terms of foul slander, with which to pelt them,—and all this done by men and women calling themselves liberals! Liberals, forsaken! Their language and conduct prove them to be destitute of the faintest idea what true liberalism means. From such Liberalism and such Spiritualism may heaven and the efforts of the true and good of earth fully have us! and they will in time. The thick black scum which has risen to the surface of the liberal and spiritual waters, covering them like a pall, cannot forever be suffered to obscure the clear, pell-mell streams of healthful, soul-uplifting truth lying deep beneath. Like all exuviae it will be cast aside as worthless, nor permitted longer to retard the normal growth of the young twin-giants, Liberalism and Spiritualism.

We know it is hard for the lover of truth and right to bear the unjust revilements, the mendacious misrepresentations of the undeveloped, the unthinking and the vicious. It augurs ill for our common humanity to witness the extravagant folly—to call it by no worse name—of those from whom we looked for better things,—allying themselves as they do, with partisans of fraud, vice, slander and general diabolism. But, serenely conscious of the eternal supremacy of right, of the ultimate downfall of error, crime and folly, and of the deep, poignant remorse inevitable awaiting both the foolish and the vicious, either here on earth or in the brighter resplendence of the celestial spheres above, our equanimity is not disturbed by the insensate howlings and wild ravings of our misguided and evil-directed brethren and sisters. League as they are on the side of moral turpitude and shameless infamy, so much the more complete will be their overthrow and disgrace; fading and attempting to withstand, as they do, the united moral sentiments of the world, liberal, spiritual, christian and pagan, quickened into intensest activity, as it will be by the open attacks and bold assaults now being constantly made upon some of the fundamental and best established principles of the ethical code.

Honesty in act and word, truth-telling, monogamy, the sanctity of the marriage relation, the suppression of immoral literature, purity of heart and life, integrity in social, domestic, journalistic, political and business relations, are all ridiculed, mocked at, and denounced, and their advocates are laughed at, sneered at, abused and lied about; while fraud, swindling, charlatany, falsehood, slander, misrepresentation, free love, promiscuity, obscenity, and moral filth and purulence are openly indulged in as well as warmly advocated by some; theoretically defended by others; tacitly winked at by others; non-committally sanctioned (virtually) by others; and only feebly disavowed or mildly disfavored by still another party, who at the same time are in fraternal affiliation with their practitioners and champions. The boldness and extravagance of these vice-defenders and apologists will the sooner call down upon them the moral reprobation of mankind, and their doom will be another illustration of the truth of the classic aphorism: *Quoniam deinceps perire punita deinceps* (Whom the gods would destroy, they first make mad)—their present conduct not being many removes from actual madness.

In an excellent article in this same JOURNAL by Mr. A. J. Davis, upon the "Tendency of Liberalism to Centralization," the friends of justice and nobleness of character are encouraged to stand firm, and not to be cast down, not to succumb, because former friends anathematize or treat us with contumely. Let us all heed the words of wisdom from the inspired Seer of Orange: "All the good and all the strong, who inhabit lands among the stars." Mr. Davis tells us and we all know its truth, "will be with you in your every noble effort. They overflow with love and sympathy for you." "Good reader," says Mr. Davis, "you will not be overcome, will you? You will continue the good fight, will you not?" And from every honest heart, from every friend of impartial justice, from every soul filled with supreme reverence for the noble principles expressed in the formula, "Love of God (the highest 'good') and love of man," in their highest and most expansive sense—Love being ever guided and controlled by Wisdom—from every true Spiritualist, or liberal of whatever name or character, let the cry ascend: "We will dare to do right under all circumstances! No matter how fierce and bitter the opposition of open foes or whilom friends; though epithets, scorn and contempt be piled on us as mountain-high, overtopping 'old Peleus, or the skyish head of blue Olympus'—never for one moment will be untrue to the standard under which we are marching through this world—the banner upon which is inscribed in ineffaceable characters the holy emblems of virtue, purity, fidelity, honesty, nobility of soul, integrity—principles to be actualized and utilized in every department of life, in all our relations to and with each other; interblended and fused with the divine spirit of love, the life-essence of the universe, the

blessed influence of which ever finds expression in universal beneficence, charity, fraternity, good-will and ultimately, when wisdom shall guide our human kind, in peace, unity and harmony. God speed the right!"

"Justice is painless, and therefore sure;
Guilt for a while may flourish; virtue elicit
Death the shade of calamity and ill; justice
At last, like the bright sun, shall break majestic forth,
The shield of innocence, the guard of truth
Fort Still, I. T.

Communication from Charles Case.

To the Editor of the Religious Philosophical Journal:

Learning from your kind letter how much it grieved you that certain typographical errors found their way into the print of my first communication, I regretted that your attention was called to them. They were not very annoying at worst; and such mistakes will happen despite tolerably legible chirography. Even in my later brief letter your type made me say, "proffer," when I wrote "profess"; but I cannot fairly grumble, for I should have avoided the use of a word, quite familiar to those of my profession, but so nearly technical that it is not often used in common parlance. At all events these little mishaps do, as you see, determine me from additional scribbling. Indeed some two weeks ago, I commenced an article for the JOURNAL upon some of the "Enigmas of Spiritualism, and Doubts, and Disagreements of Spiritualists," which I hoped to make profitable and interesting; but my own frail health, with sickness and death, in the family of a neighbor and very dear friend, interrupted the work, after a few pages had been perpetrated, and thus it remains. Whether it will be resumed and completed, is uncertain. It may depend upon whether the allusion sets in that direction, sometime hereafter, when the mania for writing becomes inexorable; or it may depend upon another contingency which, just now comes to mind, as worthy of mention.

Our good and "exalted" brother Edwards of this city, as I learn, thinks and has no published, that even so honored and eminent an advocate of our gospel as Hudson Tuttle, "has written a little too much!" Denton, too, he decides, should stick to his Geology; while the best he has to say of Coleman is that he is "vulgar, with vagrant tendencies," etc. Verily, if the works of these apostles of Spiritualism provoke such judgment from one so wisely good, may it not behove all lesser lights to keep out of print? Therefore, taking the hint, without waiting for a personal kick, I may conclude it to remain henceforth, silent.

Leaving this point at present in abeyance, and at the risk of "crusher" from this same judgment-seat; I must make bold while I can to put in the "heartiest" largest A. M. E. N. my pen can frame to the article by Mr. Tuttle in the JOURNAL of the 12th ult., on "Frauds and Personalities." For many a day I have read nothing more in accord with my own well-settled convictions. Not only does he reason justly; but, considering certain tendencies and sentiments, not alone apparent in our own ranks, but cropping out more or less, as almost inseparable, both from the connivance, and the disturbed moral atmosphere of the age, it seems to me he could scarcely have written more opportunely.

Certainly, in these transition times, there is danger that we become, not perhaps over-charitable, but too mild in our estimate and designation of acts we know to be censorable. Well does he say—and it is worth re-reading:

"Charity, generosity, clemency, may go so far as to clothe the thief even in a garment of words which shall shield rather than banquish sin and crime. If this is wrong, let us say it is wrong. If there is rascality, let us say rascality, and not extenuate with meaningless words. This broad spirit may be carried too far, until all distinctions between right and wrong, good and evil, are lost sight of, and the blackest crimes are condoned with the self-satisfying remark that, "Whatever is, is right," a proposition which destroys all moral distinctions."

With the unsettling of venerable religious creeds, particularly those of the more rigid, puritanical type; and while the broadest, boldest discussions of the very foundations of ethics abound on every hand, there seems to be danger that, temporarily, the clearest eye may become so dazzled that the line of eternal antithesis between truth and falsehood, virtue and vice, may seem too dim to be worthy of note, or following.

Mr. W. R. Gregg, in his "Enigmas of Life," page 55, makes a quotation from the Spectator, upon this danger of our era, well worth reproducing. The writer says:

"There is the profoundest danger of the collapse of that highest personal life, the glory of which has been shown us, before the confusion of the half-lights and half-shadows of the new era. Complexity of every kind is the great condition of the new life. shades of thought too complex to yield up definite opinions, shades of moral obligation too complex to yield up definite axioms of duty, shades of insight too various to yield up definite sentences of approval or condemnation for the actions of others. On all subjects not strictly scientific, on all the mental and moral questions which determine conduct and action, the growing sense of complexity and difficulty is rapidly producing a relaxing effect upon the force of individual character. In some sense men are blinded by an excess of light. The simple old moral law, 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not com-

mit adultery,' 'Thou shalt not covet thy neighbor's goods,' is apt to lose half its meaning before multitudes of distinctions which gradually shade off forbidden acts into the most delicate and praiseworthy sentiments, and leave you wondering where the spirit of the law ends and the letter begins!"

These were timely thoughts when written a century ago; and they are practical still. The world, even in its civilized parts is not yet so purified that the real reformer can prudently give fancy names to fraudulent acts, or wink at any deliberate wickedness. That truth may shine, it still remains that the false must be unmasked, and utterly destroyed. How deplorably Spiritualism has suffered, and suffers still, from the complexity of ideas, as to right action and moral obligation, above spoken of, may be partially inferred when we behold a sincere brother utterly failing to discriminate between a war upon impostors and their shams, and war against honest mediums and real manifestations. He gravely warns, "Christian people and neighbors to beware how they join in with Coleman, Denton, Tuttle, Davis & Co., in decrying the phenomena, of that it is the counterfeit, not the genuine manifestations that these gentlemen denounce. Perhaps as regards Mr. Davis and one other it should be stated that they regard certain phases of the phenomena as of comparatively small account, not questioning their origin, or reality, but beyond that it is the counterfeit, not the genuine manifestations that these gentlemen denounce. Perhaps as regards Mr. Davis and one other it should be stated that they regard certain phases of the phenomena as of comparatively small account, not questioning their origin, or reality, but beyond that it is the counterfeit, not the genuine manifestations that these gentlemen denounce. Perhaps as regards Mr. Davis and one other it should be stated that they regard certain phases of the phenomena as of comparatively small account, not questioning their origin, or reality, but beyond that it is the counterfeit, not the genuine manifestations that these gentlemen denounce. 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LIFE WITH THE SPIRITS.

By Ex Cleric.

(Continued from last Number.)

I trust that I have not overburdened the reader with my quotations, but I was particularly desirous to show how these new truths struck the mind of an earnest inquirer of more than twenty-five years ago.

I remember that I had a peculiarly interesting time whilst at work directing these pamphlets to be sent simultaneously by mail to almost all parts of the country. My especial spirit friends and helpers were very near to me, watching with especial interest this consummation of our work, for I felt that it was fully as much theirs as mine. My clairaudient power was then in full activity, and many a pleasant word did I receive whilst engaged in my work; from some mutual spirit friend of myself and the party to whom I was sending. Sometimes, in spirit, we would seem to go with our pamphlet in a sort of prophetic imagination, and see the astonishment—almost consternation of some good brother, when our highly charged missive should reach him. It was indeed an interesting and somewhat amusing time that I had with the invisible ones whilst thus engaged in sending off our pamphlets.

RESPONSES RECEIVED.

As a further illustration of the state of feeling among an important class of the public at that time, I will now give some extracts from the letters of those to whom I had sent my circular. It will be seen that these are all of a favorable character, as indeed none of the opposite kind were sent me; the narrow-minded having doubtless had the good sense to keep their narrowness to themselves in case wherein they had so little to say from personal knowledge, or using matured reason.

I will first give almost entire the letter of one who, as will be seen, was even more enthusiastic and devoted than myself:

"Dear Brother—I have just received and perused your testimony to the truth; and I hasten to testify to you my sense of the value of the work you have done. It is just the work I am glad to see. It finds at the right place. I have been myself half inclined to take upon myself such a work; but as I am yet young in the ministry, and have incurred the suspicion of insanity from some peculiarities in the way of earnestness in religious experience and utterance, and from some superabundant importations of the Holy Spirit whilst preaching at P—, I have thought best to hold my peace till my time comes.

"I communicate with spirits through my thought; that is my insanity! They write, or help me with my sermons; interpret scripture, and otherwise watch over my life. I am also susceptible to their touch. When they embrace me, I feel the spirit wave or shock passing all over me, and thrilling all through me. They have, in some instances, at the solicitation of some of my friends, spoken through me. And were I, as perhaps I ought, to give myself up to their control, I think I could become, in all respects, a first-class medium. But it does no alarm some of my dear friends, among whom is my wife, that I am reluctant yet to forsake father, mother, etc.; but are long I feel that so it may—must be if they will persist in opposing me after such a flood of testimony as is now before the public, among which, allow me to say it, I regard yours as behind none. . . . The evidence is overwhelming. I can now understand why it was that the miracles of Jesus made so little impression on the minds of his countrymen; and something of the force of prejudice in even the most advanced and cultured minds of our boastfully liberal denomination. . . . I am with you heart and soul! I am ready to act, too, as well as speak when the time comes; and action there must be. We must show our conviction by our conduct, in undertaking missions and enterprises commensurate with our convictions. For one, I have fully given myself up to Christ anew in his second coming, and am prepared to break asunder from the old dispensation. . . . It need not surprise you at any moment to hear of me as commanding to re-enact the method of disseminating the new Gospel, glad messages of the kingdom. . . . My brother, the time is at hand when one stone shall not be left upon another of the old traditions, nevertheless it will not supersede the law of Christ. It will be to the present institutions of Christianity, what they have been to Judaism. I write thus not to hear myself talk, but as the familiar thoughts and convictions of my daily life."

The writer of the above was then an active Christian minister in one of our western cities. His subsequent history is not known to me, but in as much as nothing further was heard from him on this subject, taken in connection with certain illustrations to be found in his letter, I have a strong suspicion that his outspoken zeal may have caused the interference of so-called friends in a way which was not so conveniently at hand in the case of those reformers who were called "mad" or crazy in ancient times.

From another letter, I make the following extracts, the first part of it having been occupied by the writer in giving his reasons for not engaging in an active personal investigation:

"I prefer therefore, to let those who have leisure, opportunity and disposition for it, do the work of investigation, and let me avail myself of the results of their labors. I have faith in the wisdom and integrity of many who are deeply interested in the subject, and who I have no doubt, will find out as much as I could were I to devote it to the time, and thought, and effort which I now feel belong to another department of labor. . . . I hope those who are looking into the subject will not labor in vain. No doubt there are, and will be, ignorant and vain persons who will engage in it without benefit to themselves or others, but all who have become interested are not such; and if there is something important to be discovered and declared, they will blemish the world with the use of their talents in this way. . . . You know that men sometimes get their train upon the track of habit, and prefer to keep it to the end of the way, rather than switch off to a new track with the end of which they are unacquainted. The spiritual manifestations lead somewhere, and I hope if you take this track you will continue to report progress; and if, you find a bridge between this world and the next, and a good deposit on the other side, that we shall have a map of the route and a good account of discoveries made."

From still another ministerial letter, I quote as follows:

"I thank you for a copy of your 'Incidents of Personal Experience,' which I received last evening, and which I have just finished reading. I have read it with great interest. Indeed it is about the best thing I have ever read on the subject. It supports well the spiritual theory, whilst it hits those know-

ing opponents just where they will feel the blow.

"I do not feel as confident as you do that these communications are from departed spirits, but am free to say that this the most reasonable solution of the phenomena that has come to my knowledge. It may be that there are some secret laws of mind which, if understood, would account satisfactorily for those wonderful manifestations; but to think so requires a no less stretch of credulity than to accept your side of the matter. Indeed there is nothing unreasonale in the spiritual view. It is evident that spirits have communicated with mortals, if we may credit the Old and New Testament, and why may they not again?"

I will close these quotations by giving entire a note received from one highly honored and esteemed in political life, having been a United States Senator, and likewise governor of Wisconsin. I mean Hon. N. T. Tallmadge, afterwards well known as an active and public advocate of Spiritualism:

WASHINGTON, D. C.

December 26, 1862.

Dear Sir:—I have derived much pleasure and satisfaction from a perusal of your pamphlet entitled "Incidents of Personal Experience," etc., of spirit life and action. It was loaned by Rev. O— D—, an old friend and college class mate of mine.

Being "not published," as you observe, I am under the necessity of asking the favor of you to send me a copy. I have paid considerable attention to the subject myself, and if I had attempted to give my personal experience and views in relation to it, I could not have done it more accurately than you would set them forth in your communication above mentioned.

Very respectfully yours,

N. P. TALLMADGE.

The Doctor who Need Protection.

By R. WILSON.

Apropos to the doctors' law, I wish to give some instances which have come under my own observation, of the knowledge which radiates from the medical profession, and the peculiarities of their so-called science. The names of parties are withheld, but will be given if required.

Last week a prominent young business man of Chicago, was taken suddenly ill with severe pains, and physician was called. He carefully examined the case, and then wisely said that the patient was suffering from a tapeworm, and that he was badly afflicted with round worms. He at once prescribed a remedy which was taken until the next day, when the symptoms grew more alarming, and another physician was called. This second son of Gideon said the disease was white diarrhea and unless he was successful in stopping it at once, it would certainly prove fatal. Frightened as the friends were, they were glad that they had found a physician who understood the case. The patient grew worse under the new treatment, and the friends the next day called in a "magnetic healer," who at once relieved the pain and in a few days he was restored to health. He had no "tape worm," no "white diarrhea,"—his suffering being the result of a severe cold.

The writer had a sister just entering life promising great usefulness, and beloved by a wide circle of friends. She never had a sick hour in her life, and was a picture of health. While visiting some friends at a distance she thoughtlessly exposed herself, and a cold brought on a congestive chill. For this a physician who had a wide practice and quite a local celebrity for skill, gave repeated doses of morphine, until death resulted—not from the chill's as much as the poison. When I stood by her grave in bitterness of heart, I felt that this dear sister was a needless sacrifice to the pretentious ignorance of the physician. Ordinary common sense would have taught him to use stimulants and heat rather than hourly repeated doses of a poison, which low-cited action.

The arrogant officiousness of the average "medicinal man," I saw illustrated a short time since while coming north from Cincinnati. A man walking on the track was caught by the engine and violently thrown off. The train stopped, and the train hands with several passengers came to the injured man, among these was a doctor. He felt the pulse, rapidly examined arms and limbs, and then contemptuously said: "The man's legs are badly fractured and will have to be amputated immediately, or he will surely die."

"Dio!" I replied in astonishment, "Die! Why he is already dead! Would you cut off a dead man's leg?"

And so it was. The victim was dead, and thus escaped what the doctor would call a "beautiful operation."

When the cholera raged in the city of San Jose in 18—, the famous Dr. Ackley, of Cleveland, went there and gave his medical skill to the suffering. His remedy was enemas, and he gave it in unheard of quantities. One night after he had retired, a messenger came and said, "Doctor, Mr. Brown is rapidly getting worse." "Keep right on with the medicine," replied the doctor. In an hour the messenger returned again, saying, "Doctor, you must come and see Mr. Brown; he is dying." "Keep right on with the medicine," was the doctor's reply, as he went to sleep. An hour or two after, the messenger again returned and roused the sleeper, saying, "You need not come, doctor? Mr. Brown is dead." "Keep right on with the medicine," was the doctor's hasty reply.

Thus it is that the "regulars" have become so confined to prescribed rules and formulas, that no matter what contingencies arise, they "keep right on with their medicines," even through the patient be in the pangs of death.

If Homeopathy is true, Allopathy must be terribly false and harmful. The two systems mutually destroy each other. There is no middle ground of compromise between them. If the present practice of medicine be correct, what can be said of medical practice fifty years ago, or even twenty-five? There is no such thing as "medical science," for science means accurate knowledge; and there is nothing accurate about medical practice except high fees rigorously collected.

I would by no means be understood as saying that all physicians are ignoramuses, or rascals. There are many cultured, noble men in the profession who seek to alleviate suffering by every art, and having learned to assist Nature rather than obstruct, leave medicines with the druggists and prescribe nursing, exercise, and a few simples while the cure is effected. The more notable such become, the less they rely on medicines, and the more attention they give to what is called nursing. These, however, do not ask for "protection"; they want none. This is demanded by the "Hercule Killers," who are a better illustration of death, with their saddle bags on arm, than the "White Horse" of the Apocalypse.

The "dear people" whom the regulars wish to protect by law from quacks, ought to know enough to realize who and by whom they receive the most benefit, and if they employ quacks, it is because they find the quacks the best, and if the difference between quacks and

"regulars" is so little that it cannot be seen, as the "regulars" confess by their continuous whine for "protection," then why give the latter a monopoly of the practice?

There has not been a discovery in medicine since the time of Euclidius, but has been made outside of the regular practice, and hence by a quack. Euclidius himself and Galen were the very penitents of quacks.

Talk about scientific medicine! The whole system is one of empiricism, of hit or miss trial of deadly remedies.

There was once a regular who threw all the odds and ends of prescriptions into a bottle, and when he had a case he could not diagnose, he gave doses out of this terrible bottle. "I have all kinds of shot in there," he complacently said, "and I fire into the bush, sure that some of them will hit the disease." The game bagged by this kind of "fire," was usually the patient. Few doctors keep such a bottle, but nearly all make just such bottles out of their patients' stomachs, if their lives are spared for a sufficient length of time.

Every lover of liberty should at once actively set to work to defeat the "doctors' law," by which the "regulars" would hold their place before the people, instead of by success in healing the sick. By this admission they confess their incapacity and failure. Now they would set themselves up as tyrants holding life and death of the community in their hands.

THE DANGERS OF SPIRITUALISM.

Letter from Mrs. E. L. SAXON.

To the Editor of the Religious-Philosophical Journal:

Every day I am more and more impressed with the fact, that the indiscriminate following of spirit guides, unless the party is actuated by the very highest and noblest motives of purity and honesty, is not only mischievous, but is doing incalculable harm to the cause of Spiritualism, as an elevating and emancipating force. I use the form of a letter to you, giving, as it does, a sense of freedom and ease, that a more elaborate article would scarcely allow. Like many others, I have for years investigated the various phases of phenomena that have appeared, and always listened with interest to every experience that has been given by others. Being in earnest myself, striving to honestly investigate all questions, I know others are just as honest and as sincere as myself, and for that reason I accept their statements.

I do not deify Spiritualism; I am an earnest believer in it, both its good and its evil phases; but I have seen more lives shipwrecked by following the indiscriminate advice of mediums, than I care ever to see again. Woe be to him who hands the reins of reason over to the invisible denizens beyond the threshold. None but a fool will follow spirit guides unless reason sanctions the action. God forbid I ever become such a driveling idiot as to do, or cease to warn others who do.

Two years ago I received from a source that seemed of undoubted honesty, over a hundred communications urging and commanding me to go at once on the rostrum, leaving husband, children, home. To have done so would forever have separated me from them, and have destroyed my family, as well as my own domestic happiness. I at last replied: "I see my duty clear; it lies in my own home; if I can be of service in the world, open an honorable way to the work. You have enough divorced and unhappy women in your ranks already. I will never add to the number; not one of my family think as I do. If your power is what you claim it to be, let nobler and higher influences be brought in play; bring my dear ones all of them to think as I do, and let me endorse my actions, instead of separating me from them, help me to educate them, then I am ready to do the work, never until then. I have never yielded my reason to man in the flesh, I shall never yield it to one out of it and unseen."

I laid every subsequent communication on the fire, and stood square to my word. I am now in perfect accord with all I hold dear on earth, in harmony with all true men and women, whether Spiritualists or not.

A lady told me not long since an experience of her own, that will throw light upon some of the causes of communications from a class of spirits, that seem even anxious to communicate. A name was given in an audible voice, and for her. She recognized it at once as that of a well known old acquaintance in life, who had been a gentlemanly drunkard (as far as such a paradox can exist). He told her that in life he had loved her deeply, but conscious of her love for her husband, and his desire to preserve her good opinion, he had refrained from ever making his feelings known. She said her mind was very much disturbed by his statement, and her thoughts frequently would recur to her singular communication. Soon she became conscious of some unseen presence, her dread would be paled, fingers would seem to touch her, and with this would come desire to go and get a glass of wine. Not associating the two at first as cause and effect, she was constantly tormented with a desire new and strange, to drink wine, brandy, or whiskey, until sense and will seemed well nigh overthrown. Suddenly she roused herself, went to an old friend who had once investigated the phenomena of spirit return, and confided all to her; by that friend's advice she rallied all her forces to repel this influence, but it was not until every surrounding condition was changed, could she rid herself of the haunting influence.

Every man and woman not armed at every point, and well not to shun the promiscuous circles, and organize them among those they personally know, and even then be very cautious in accepting evidence, for in such a circle I know no pure and loving a woman as lives was developed, and yet the communications given her are a mass of falsehoods, with a bare grain of truth; advice, which, if followed, would engulf the unfortunate being so acting in irretrievable ruin, both financially and socially.

I have yet to see a man or means who allowed his belief to influence him in all directions, that did not become the prey of vampires, both in and out of the flesh. Let those who read these lines recant the won they know, and see if I am wrong.

I am shocked when I meet men and women who were once Spiritualists, who have now quietly withdrawn from the ranks and speak of it with pity on this very account, as strong believers in the phenomena as ever but averring it does no good.

I met yesterday a man of fine attainments; like myself he was strongly mediumistic; he was in early life advised to do many things that invariably led to pain and trouble for himself and others. He roused himself to his danger, and exerted himself against the forces, calling on all higher and nobler aspirations of his nature. He declared that henceforth nothing could influence him to follow such save his nobler reason. This man said, "Woe to him who meets the dweller on the threshold and

does not win in the contest, for if he fails, he becomes the prey of the unseen vampires of evil."

Bulwer had a deep meaning in his story of "Zanoni," and it banishes all who doubt the powers of darkness, to read the book again.

I have seen men of the poorest health, derelict from age, stammering with ignorance, declare that their guides were developing them for great speakers or lecturers; others who had been flattered to their ruin by those who saw how easily such lottery would be accepted—promising in visions what could never be realized, and causing their poor virtue to become the vice and sneer of all.

I have now in my mind a man who gave up useful and paying avocation, at an advanced age, stammering with ignorance, to become a sorcerer for some tricky spirit, and turned the Bible into scurrilous rhymes, sitting for four hours daily, waiting for the outpouring of this spirit upon him; who by their advice, took what little money he possessed, to make a trip around to see the various materializing mediums, leaving himself and wife steeped in poverty. I have seen so many good but weak people give up useful business to become useless sponges on the world, that I feel one sins in not uttering the warning cry. I am astonished at the vast number of Spiritualists I find everywhere, but they are not enrolled in the spiritual ranks; they are in churches and in lodges. Many have retired in disgust from the spiritual ranks, owing to the very facts I herein so frankly stated.

I certainly know that in Mrs. Simpson's case you refused to notice her until she gave you test-seances, under strict test conditions, and since then you have nobly sustained her, for she has sustained her fair fame as an honest medium, as far as I know, insisting on test conditions herself. Your advice in a recent number does not look as if you were "helping the Jesuits," when you tell B. N. H. what to do to investigate properly. In a circle in a private family, I can't see that you were acting in obedience to any law save that of honest common sense, which urges honesty and well sustained individuality to be preserved, instead of making one's self a weak passive tool for every low earth-bound influence to control.

You have, in some instances, gone beyond my ideas in your ranks upon dishonest mediums, still I don't intend to "stop the party." I want to know what both sides are doing, and in many instances the man who stops his paper gets his neighbor's and reads it.

I would quit any church in this world, that allowed the tenth part of the license that has been obtained in the spiritual ranks to pass unscathed by rebuke, and so too, would nine-tenths of the Spiritualists. It really seems as if the Spirit-world used this baser spiritual element, as a disorganizer for there are beings fastened on the spiritual ranks, in whose company an honest man would be ashamed to be found dead, let alone affiliating with them openly in life.

I am certain that many of the mediums that have been exposed are genuine in many respects, but the greed of gain induces simulated and fraudulent manifestations, when the real fail. I have recently received communications from a friend, who for years has held a circle composed of a chosen few, who support their own medium, and, she is unknown outside of this circle. Living beings have appeared there and given undisputed evidence of their identity, and he is a man of unquestioned repute, unknown entirely as a Spiritualist, even unfamiliar with its workings, never reading the spiritual papers. According to his statement, things of the most astounding character take place; and this is not the only one; I know of such a circle in Malone in a private house, that admits no medium save a daughter of the family, and the so-called dead come and go familiarly as living men. In another family a little child is followed by a loud voice, that tells things past belief, and gives tests of marvelous nature, the family striving always to conceal the fact of this child's being used by some unknown intelligence.

In a communication recently received, my correspondent tells me that during the yellow fever in '76, I came to one of their seances, made myself known by name, and gave him a long communication concerning a certain well-known person. It is a singular fact that what he wrote me as having been told by me, had been confirmed in confidence to me by the person in question. My own surmise was that another party had personated me in this interview, and subsequent occurrences have well nigh convinced me that the living spirit in the flesh, plays a conspicuous part in these manifestations, and with this light thrown upon it, many an honest medium might be most cruelly misjudged, and by this light some circle should apply themselves to its solution.

We have truth enough on which to ground our belief and knowledge, and what will not endure that touchstone, should perish.

My letter only intends to do one thing, explore the young investigator by everything that is wise and good, to beware of all promises so flattering given, to allure from the firm foundation of truth and rectitude. Error should be refuted, though preached by an angel of light, and whatever the conscience of a moral man condemns, though his soul plead for it, let him put the decisive cheat away, for it will end in the very dregs of humiliation and shame. If unknown to the world, his own soul will shame him, by dipping its white in the dyes of sin.

To every aspirant for spiritual truths, to every earnest investigator, I cry aloud, "Arm yourself with the whole armor of righteousness, let the breastplate be virtue, the lamp that guides you that of reason, and the fearless

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JOHN C. BUNDY, - - - Editor.
J. B. FRANCIS, - - - Associate Editor

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Spiritualism—Its Ground of Unity.

Underneath differences and variety is the ground of unity. We may disagree, or even dispute, about personal merits or demerits; we may differ as to the value or reliability of facts; we may prize this or that form of mediumship more or less. All these are matters of individual character and temperament, and, while temper and patience may be tried, we would do well to think what a dull and monotonous world this would be if all were cast in one mould, all souls and bodies of one cast and pattern. It is Nature's variety that makes Nature's harmony, and this wondrous variety in humanity gives life and stimulus and stimulus to growth and unfolding development.

No people perhaps are more frank and outspoken; if any are as much so, as the Spiritualists. The movement seems an incentive to individuality. We once heard of a spirit message through a medium that seems rational enough to be worthy a spiritual origin; the question was asked of the communicating intelligence, "Why do not Spiritualists organize?" and the answer came: "We, in the Spirit-world, are trying to do the best we can for our friends on earth, and we have looked over the ground with some care. So far as we can see and judge the first work to be done is to help men and women to be themselves, to stand alone without any creeds, for crutches, to think freely for themselves. This we are trying to do, and when this gets far enough we shall try to help you organize for mutual help and growth, and the executive force that unity gives."

So this individuality is the schoolmaster leading us to a true and free unity—a unity in essentials, a variety in non-essentials. But meanwhile it is trying, when, in the new enthusiasm of our freedom we assert and dispute and wax hot to the loss of our serenity of spirit and wise balance. To be wisely and truly free is a great lesson, learned only by time and thought and experience. It is true that the millions of freedmen make poor use often of their emancipation from chattel slavery in our land—their freedom bought with the great price of precious blood and hard-earned treasure, but that is no reason why they should again wear fetters or be bought and sold like cattle. Thinking men all over the land can see, even at this early day, their growth toward a higher future. So with the spiritual freedmen, emancipated by millions in the last score of years from the thralldom of creeds and sects, they are often willful, opinionated, lacking in reverence, inquisitorious, blunt and rude of speech, and given to doubtful disputations. All this is no reason why they should be bound in spirit again. We can see that they, too, are on the upward path and that their freedom, as they come to know how to use it wisely, will bring harmony and power.

What is the ground of unity for true Spiritualists, underneath all this difference that we see and feel? It is the great truth—so rare and sweet and full of inspiring light and power—that the life beyond is real and that we know our friends live, and can and do reach us through the soul and the senses. As we reach to this truth we stand together, and "the unity of the spirit is the bond of peace" between us all. We do not forget justice, but heavenly charity draws nearer. We are of one great family, partly here but more in the heavenly mansions. Here and there we are to grow in harmony and wisdom and "to put away childish things." In the light of this heavenly truth the jar and clash and heat of prejudice and passion soften, and we feel the fraternity of a common and uplifting inspiration.

The Pilgrim filed our office with his general spiritual magnetism on the last day of the old year, en route to Battle Creek to spend New Year's day with relatives; from thence he goes to Willoughby, Ohio, to fill an engagement. Dr. Peebles is apparently growing more robust with increasing age and bids fair to be an active worker for twenty years yet.

The Doctor's Plot—A Big Cat in the Meal Tub.

Our reporter, in an interview with the editor of the *Chicago Medical Examiner*, a new semi-monthly journal in the interest of the "regular" practice of medicine, succeeded in drawing out the plan and object of the Allopathists in establishing "Boards of Health" and procuring the enactment of stringent laws relating to the practice of medicine. The "regular" editor said, in substance:

"In order to accomplish anything successful in the future we must for the present unite with the quacks. It is well known that most of those who profess to be Homeopaths and Eclectics are ignorant of the art of healing, and of extracting the best out of either" so as to conceal with them. In no other way can we so effectually show up their ignorance. The few educated and worthy men among them will soon be brought to join us and then we can drive out the rest. I would not treat them as I would a 'regular' physician in consultation, but would hold the consultation in the presence of the family, so that I would not give the opportunity to the quacks to interfere. For my own part I am anxious to perform a surgical operation for any of them, and if the Medical Society desire to make any fuss about it I will defy them. There has been a good many thousand dollars put into this journal and its success is secured, and it will labor to secure these objects. I may take five or six years to bring it about, but when we have absorbed all the educated and talented physicians from the ranks of Homeopathy and Eclecticism we shall divide the balance and procure laws to suppress them."

This is just what we said a year or more ago. The Allopathists will appear to combine with the Homeopaths and Eclectics as long as they can use them, and when they think they will need their assistance no longer will turn upon these accomplices and in the end crush them.

Who among the liberal practitioners is prepared or preparing to sell his principles for place or power among these conscienceless medical bigots, and thus help on the work of destroying his old time friends and co-laborers, rather than stand up for his principles and fight bravely for that freedom which is his and their inalienable birthright?

It is time for the liberals in medicine to withdraw from all association with those who are combining for their destruction. The only way to avert the ultimate fulfillment of the intended onslaught is to at once withdraw from all participation in the "Board of Health" as organized, and to demand equality before the law. To do this they must recognize the rights of genuine healing mediums and extend to them the "right hand of fellowship;" otherwise they will find they have been sowing dragon teeth.

Spiritualism in Sweden.

Two eminent professors of Sweden have furnished for the *London Spiritualist*, an account of a séance held at Stockholm, by Mr. Eglington, of London, England. It appears from the account given, that the séances were held at the house of an honored family. The room in which they took place was closely inspected before the beginning of the séance, but nothing unusual was discovered. The circle was composed of ten persons. On the table were placed a guitar, a musical box, and a small bell, all of which had been procured at a music shop in town. All hands were put on the table as to form a chain, nobody being able to move a finger without his neighbor noticing it. The persons sitting next the Englishman were closely observing his slightest movements. The lights were extinguished, but as the adjoining rooms were lighted up, which could be clearly seen through the crevices of the door, nobody could enter the room that was being used for the séance without being observed. After waiting for a few moments, the conversation still going on, the things lying on the table were beginning to move about. The guitar was touched and, to judge by the sounds proceeding from the playing, was hovering about the room near the ceiling. In returning to its former place, several persons were lightly touched by it. Then the musical box began playing, and was carried over the heads to a corner of the room, till it finished playing; then it came back to the table and began playing again. The key was to be heard winding up the box by itself. At that moment one of the Swedish persons present asked if the musical box would stop playing, which was immediately done, then to go on playing again very fast. He was obliged at once, the box playing even much faster than its usual time. After the séance was at an end, it was observed that a large sofa standing near the wall had been moved nearly a yard from its usual place. During all this time the Englishman's hands were not let go for one moment. When the candle was lighted many things had been displaced in the room.

Mrs. E. L. Saxon contributes an article for this issue which every experienced reader will admit contains a world of truth. These are grave matters of which she so eloquently and effectively speaks, and they require the careful attention of all candid intelligent people who have the true interests of Spiritualism and humanity at heart. We need more just such free, outspoken and talented exponents as is Mrs. Saxon, to come to the front at this time and aid in carrying forward the all-important educational phase of Spiritualism. All should see that it is high time to pass from the crude and rudimentary stages; inquirers must be taught that in turning from the blind faith and worship demanded by the church, to Spiritualism, requires a careful educational course, and that substituting blind faith in and subjection of the will to the denizens of the Spirit-world in place of the old creeds, is but changing one form of superstition for another, and that other a thousand times more demoralizing than the old one. By the regular processes of evolution, gross superstition and fanaticism are gradually being eliminated. Let every reader see to it that he does his part in the work.

We are pleased to learn that our esteemed friend and valued contributor, Mr. Epes Sargent, is improving very slightly in health. If it is possible for the Spirit-world to aid in restoring his physical system to its old vigor, it will be the best piece of work for Spiritualism that can be done. Without disparagement to others, we survey the field and fail to find one who can entirely supply his place when he shall pass to spirit life.

Dr. Alice B. Stockham has returned to the city from a very successful professional tour in Iowa. After completing her engagements and business here, she will again take the field. Her lectures to ladies are said to be replete with valuable information, and her mission is worthy of cordial support. She may be addressed for the present at 10 North Throop street, Chicago.

The "Editor-at-Large" Scheme Again.

We exceedingly regret that the reasons we gave for not advocating Prof. Brittan's editor-at-large scheme, should seem to bring us in antagonism with that worthy gentleman. We endeavored to be as considerate as possible, and we think our readers will say that our bill of exceptions taken as a whole, is good and capable of being in the main sustained, and yet that it is kindly and appreciative toward Dr. Brittan. In the last issue of the *Banner of Light*, Dr. Brittan has an article over his own name on the subject in which, after stating that he has in the past had articles published in the *Tribune* and *Times* of New York, etc., he adds:

"In view of these facts it will be perceived that the mere speculators in the chances of our obtaining such recognition, and the captious critics who imagine it will be necessary to raise a separate fund to pay for the insertion of such contributions as advertisements, have no more substantial foundation for their opinions than the idle vagaries of the unwilling mind, and a manifest lack of knowledge of what has already been accomplished.

"Articles forwarded to the press from the Editor-at-Large Bureau, if finally declined will probably be published in the *Banner of Light*, together with such reasons as may be assigned for their rejection."

We deplore the effect that our well-intentioned article seems to have produced on our most excellent brother. We submit that it is more speculation as to whether leading papers will publish his articles, hence the covert sarcasm in the phrase "mere speculators" grieves us. Again, we appeal to the spiritualistic public to know, if our article warranted Prof. Brittan's use of the term "captious critics." True, he has so worded his letter that the readers of the *Banner* who do not see the JOURNAL will not know that he refers to us, yet it is apparent what he means, though it is discreet not to let the mass of his readers know from whence the objections to his scheme come—when we speak of the scheme as one of Dr. Brittan's own conception we speak advisedly and from personal knowledge. Furthermore, we did not speak from "lack of knowledge of what has already been accomplished," but on the contrary with a full knowledge thereof.

The kernel of this nut is laid bare in the second paragraph quoted from Dr. Brittan. So after all Bro. Brittan is to be paid by the general public for writing articles which "will probably be published in the *Banner of Light*." That is good! Very good! The probability is so near a certainty that it is safe to say a very large proportion of the articles will certainly be published in the *Banner*.

To this we have no objection; what we do object to is the attempt to foist an eleemosynary scheme upon the public in this way; and too, there are very grave doubts as to whether some of the subscriptions as published are bona fide. We do not say they are not; far be it from us to make such a grave and damning assertion, but we simply state a fact when we say there is a wide spread doubt on the subject.

We are authorized to and do hereby offer to the editor of the *Banner of Light*, \$25 toward the fund if he will produce the evidence on demand of our attorney, which shall prove that the purported donation of \$500 was bona fide. It is not essential that the name of the donor be made public. If the proposition is accepted we will name our attorney, place the money in his hands, and on receipt of his report will publish the same, and thus either allay or confirm the suspicions now held by many including representative people who are perfectly friendly toward both Dr. Brittan and our Boston contemporary.

Dr. Heinrich Tiedemann, the author of "Four Essays on Spiritualism," published by the Relgio-Philosophical Publishing House, a son of the great German anatomist of that name, thus speaks of Spiritualism:

"I am even more than ever convinced that it is for the family, more than for the public, which in its present state of culture is more eager after horrible mysteries and coarse materializations. When facts and mysteries are blended and given to average minds they become bewildered and throw one or the other overboard.... Spiritualism may be in union with any of the existing religious systems, but it is a lamentable and ruinous mistake to combine it with any. It must free itself from all before it can become a religion of itself. All true founders and reformers of religion, were Spiritualists, necessarily, for religion rests on Spiritualism, and depends on it for its existence. Spiritualism must become a religion of itself, through itself; but must be anocratic, and thereby supplant all other systems. The good in all other systems, disrobed of dogmas will be absorbed by the new. Dogmas always breed corruption, and hence require successive reformers, who are only repairing old evils, and never make anything lasting because they work with corrupt material. Spiritualism must be a religion which requires no reforming, but of eternal development like the spirit itself."

We are pleased to learn that our esteemed friend and valued contributor, Mr. Epes Sargent, is improving very slightly in health. If it is possible for the Spirit-world to aid in restoring his physical system to its old vigor, it will be the best piece of work for Spiritualism that can be done. Without disparagement to others, we survey the field and fail to find one who can entirely supply his place when he shall pass to spirit life.

Dr. Alice B. Stockham has returned to the city from a very successful professional tour in Iowa. After completing her engagements and business here, she will again take the field. Her lectures to ladies are said to be replete with valuable information, and her mission is worthy of cordial support. She may be addressed for the present at 10 North Throop street, Chicago.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Will Dr. J. K. Bailey please send his address to this office at once, and oblige?

Mrs. Addie E. Sanford is now located at Fort Scott, Kansas, where she will give magnetic treatments and clairvoyant sittings.

One and two cent postage stamps are greatly preferred by us in cases where stamps have to be sent to make change. Don't forget, please, and comply when convenient.

Mrs. Louise M. Lowe, the medium, has left Southampton, Eng., with Mr. Lowe, for Panama, medical advice having been given to the effect that a long sea voyage would benefit her health.

The *London Spiritualist* says that among the private mediums in India is one who obtains automatic writing so small, that a microscope has to be brought into use to enable the recipients to read the message.

T. C. Evans, advertising agent, 232 Washington street, Boston, exhibits his usual Yankee enterprise by sending to all the leading newspapers an artistic and convenient calendar for the new year, together with a copy of his advertising hand book. A man who gets up such beautiful advertisements for himself must be a good agent for others.

Prof. J. M. Allen lectured during the Sundays of December in Battle Creek, Mich., and has been engaged for February. He speaks during January in Sturgis, Mich. Will make a few more engagements West or East for later months. Address during January, Sturgis, Mich., care Hon. J. G. Waite. Regular address, Matfield, Plymouth, Co., Mass.

Capt. H. H. Brown closed his engagement at Troy, N. Y., the 23d of December; having met, he says, with a generous reception both from the friends and the public. He spoke at Saratoga, December 8th and 9th; at Glens Falls, the 22d, 23d and 24th, and will probably return to that part of New York about the 1st of February. Address him at 222 Stuyvesant street, Brooklyn, N. Y.

Mr. J. Francis Lee, late Assistant General Passenger Agent of the Grand Trunk Railway, has been appointed Canadian Passenger Agent of this company, with headquarters at Toronto, Ontario. Mr. A. B. Farnsworth, heretofore Northeastern Passenger Agent of this company, will assume the duties of New York State Passenger Agent, with headquarters at Syracuse, N. Y.

Mr. Charles Case of Washington, under date of Dec. 20th, writes:

".... We had another delightful gathering of the Spiritualist friends at the parlors of Capt. Cabell and his good lady, last evening, with an able address from Mr. Stebbins, remarks by Judge Coombs, and some interesting spirit communications through Mrs. Anderson. For one I felt it was good, very good to be there.

Mrs. Helen Fairchild, formerly of Kansas, and late of California, has located in Chicago, and may be found for the present at 13 Peoria st. Mrs. Fairchild is said to possess astonishing power as a healer, rivaling Dr. Newton, according to accounts, in the rapidity of her cures. We have had but one case come under our personal observation; that one however tends to sustain the claims made for her.

"The Liberal League; what it is and what it is not," is the title of a lecture delivered by Charles J. Herbold, Esq., before the First Auxiliary Liberal League of Cincinnati. It has been published in a neat pamphlet by Alfred Warren, a bookseller of that city. Mr. Herbold's address is clearly outlined in its title, and will no doubt be productive of much good in its present published form.

A perfect gem of beauty is Vick's Floral Guide for the spring of 1880. Mr. Vick being a practical printer, as well as a successful horticulturist, owns his own printing office, and spares no labor or expense to make his work superior to all others of the kind. The taste and elegance of his "Guides" elevate them above the plane of advertising circulars, and actually force from the newspapers notices for which he would otherwise have to pay a dollar a line.

Mrs. May Shaw who has been for some years one of the best test mediums in the city, is, we regret to learn, in failing health with little hope of recovery. Few public mediums have ever been so generally commended as Mrs. Shaw, and it is to be regretted that the drain upon her system caused by the exercise of her medium power should thus early deprive the world of so useful an agent in the spread of a knowledge of the future life.

Mrs. Ada Turk, a young woman of whose mediumship we published some account a couple of years since, and who was afterwards adopted by Mrs. Cora Richmond and given the name of Amherst Richmond, has seceded from the household of her adopted parent, and we are informed contemplates coming before the public as a medium. She evidently has marked medium gifts and with discreet, kind and experienced friends to aid her development and assist her, will be the means of doing great good.

Mr. R. O. Old, of Colorado, gave us a call last week, on his way home from England where he accompanied his family in the fall. Bro. Old has had much experience as a Spiritualist and his facilities for observation are always properly utilized. He is to return to England in a few months to bring his family back and we trust our English friends will see to it that he has every opportunity for investigation and study afforded him during his brief stay in his native land.

Frank Ripley passed through the city the 1st inst., on his way to Sheboygan Falls, Wis., where he is to lecture and give public tests during January. He had a sitting with Mrs. Simpson which he says was "a grand success."

E. V. Wilson was at the Vermont State Spiritualist Convention January 2d, 3d and 4th. He will be at Mount Holly or East Wallingford, Vt., on the 9th, 10th and 11th. He will speak for the Second Society of Spiritualists on Sundays January 18th and 25th, will give readings of character on Mondays, Tuesdays and Wednesdays the 19th, 22d, 23d, 26th and 27th; dances every Monday evening at Republican Hall, 525 West 33d street, and in Brooklyn every Tuesday evening after the 18th inst. He expects to speak in Boston February 1st and 8th; at Utica the balance of February, 1880.

The Christmas number of the *Medium and Daybreak* comes to us this week enclosed in an extra cover of fine, heavy, toned paper, printed in blue and the cover illustrated with *fae similes* of casts of two faces from wax molds said to be made by materialized spirit forms. On the first page of the paper is a photograph of the Indian spirit control of Mrs. Hollis-Willing, Milwaukee, who, if not handsome, certainly presents a most striking physiognomy. Mr. Burns has published a large extra edition of this number and we hope thousands of them will find their way to America.

Interesting Mesmeric Experience of Mrs. Anna Cora Mowatt.

A correspondent of the *Inter Ocean*, interviewing Mrs. Davenport, the mother of the celebrated Davenport family, and herself a distinguished

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Sun of Life.

By D. W. HARNARD.

When the tide goes out on the sea of life,
And the waves roll back in their ceaseless strife,
Against the rock of hope—the strength of years—
Tide on the shores of Time, are grief and tears.

We mourn when the bark goes out from the shore,
For it unto us returns never more.—
We think of it then, the rock and the gale,
As over strange seas it even must sail.

A wanderer lone on the mighty abyss,
Like a doomed soul that is banished from bliss,
No compass to helm 'mid iceberg and snow,
In darkness infinite forever to go.

Our fears when a boat sails away from shore,
That it unto us returns never more,
Are but the shadows of weakness and dread,—
Offspring of darkness, by ignorance fed;

More phantom and myths that fill past our sight,
Like mist on the mountain when beneath the light,
Or like owl and bats that soon flee away,
Wear the light of the morn cubers in the day.

The glib of the tide as we all must know,
Is no more a truth than that of its flow;
This ceaseless action under law's control,
Extends to the parts and embraces the whole.

Throughout this vast sea who laws govern all,
And nothing is lost either great or small.
No wrecks are found on its pebbly strand,
And no trace of death 'mid its golden sand.

Of fathomless depth is this mighty sea,
Its width as boundless as infinity,
And countless saila do on its bosom ride,
With the ebb and flow of its mighty tide.

All there is of life is this boundless sea,
Nothing else there lies—nothing else can be,
So there is no death, but universal life,
And eternal motion's but apparent strife.

Mantico, Ill.

Communication from Sarah E.
Somersby, M. D.

I look upon the JOURNAL as the standard paper for the representation of a true Spiritualism; the manifold communications from the many writers who are admitted to its columns, are tending to prove to the world that Spiritualism is not only philosophical, but strictly scientific, and while we claim to stand upon a perfectly moral basis, we are prepared to venture into a strict analysis of all subjects the world lays claim to; and here we boldly declare that nothing can be proved scientifically without dealing with the spiritual as well as the physical. The very reason why so many things, claiming to be of a scientific nature, have been disproved and exploded, has been because, only their material side had been investigated and represented.

Spiritualism teaches us that the phenomena occurring, are only the effects of the cause or inner life behind them. We are led always to a scientific analysis of the force or cause controlling phenomena; for instance, let a few persons assemble together and form what I would call a developing circle; that is, make themselves passive to receive whatever sensation may come to them mentally or physically; they will soon find that they are more or less influenced or governed by the spiritual forces lying back of all corporeal existence, and that there is a world full of animated life, which can only be taken hold of by us through our interior consciousness, or through that spiritual part of us, which destined to survive the physical. Our spirits meet and blend for the time being with the dear departed ones; we see and converse with them; we feel their celestial magnetism, and we are spiritualized thereby. By the cultivation of our spirit-senses, we may soon become adepts in the recognition of the peculiar sphere of influence which may come from each spirit that approaches us. Let me illustrate: I believe I have seen from my interior vision, John Flropout and Thomas Falco; these persons differ so essentially that I can at once detect the one from the other, and, although they have arrived at the same truths, they each take their own particular way to bring it forth and present it. I know by this that individuality is never lost, and it is this fact that makes Spiritualism a distinct religion, and transcendently superior to all other forms. The orthodox world claims a belief in immortality, but it gives no rational definition of it; if it does attempt a definition it is an unnatural and absurd one.

The materialists or so called positive philosophers, is not, we claim, scientific either in his logic or in his conclusions. Is it not absurd to claim that matter is not of itself either creative or destructive; that it has no power to shape or mold itself whatever? I can conceive of no greater blunder a person can fall into, than to say that matter can develop from itself either soul or spirit, but it is quite rational to say that there is a life or force acting upon all material substances, which will school and appropriate whatever it has need of for its own individual necessities and development.

I claim that in the germ lies all the potentialities or possibilities of the future growth, and in it is determined what the material shall be; that is to say, it shall be man, beast, or insect. Neither of these can be developed from, or amalgamated into the other; could such amalgamation take place, this condition of things would be disastrous to the extreme; and the very planets could not revolve in space, as they do now, with their wondrously proportioned orbits. Who is not doubtless when we lay at night that the world will break upon us? Then why doubt the continuity of a life, which is, and ever must be, founded in and controlled by immeasurable life.

Spirit, Ionia, pure essence is omnipotent and eternal, having forms it may choose to dwell in, is ever changing, and evanescent spirit; in man becomes a constructive intelligence, and by will power is able to maintain a distinct individuality, and no means can be comprised of this, for he is fully qualified and increasing in strength of will and purpose. He may sometimes be lurking under the influence of his surroundings, but they can never bias him to the extent of injuring his spiritual being. His physical organization will take much from his talents; he may inherit either health or disease from them; and this may effect his mortal state, and to the extent of constituting, even after the dissolution of the mortal body, but all of these things are not limited to the true development of the real spiritual man. He remains unsullied and undaunted, knowing that it is just as necessary for him to mingle with, and feel the discords of life, as to realize its harmonies; but the very fact that he can never enjoy discord, as he does the harmony, proves him to be destined in time, and by growth, to stand above and beyond all present necessities and to become what he really is—a very God in power and divinity. I dare not enlarge further upon this great subject, but will leave it to our beautiful faith, a divine Spiritualism to gradually unfold and elucidate it to the truth-seeker.

W. H. Clarence, D. M., writes: I have read with some interest the article in your issue of Nov. 21st, from the pen of Bro. H. M. Brown, on the Bennett Exposure, and can heartily endorse what he says. I think Liberals and Spiritualists should rid themselves of all those hypocrites, and by their example set a hot-bed for coming generations.

True, the Comstock law is a monstrosity to our liberties, and emanated from religious bigotry and intolerance, and it behoves us to be watchful of our rights; but I don't think our liberties depend upon our championing those who are not fit to clothe themselves in the garbs of Liberalism. I honor Bennett as a Liberal, but I can not respect him from a moral standpoint. I think all should practice what they preach; and if Liberals and Spiritualists would adopt a higher morality, they could do much more good.

NOTES FROM VIRGINIA.

A Letter From Mrs. A. Watson.

To the Editor of the Religio-Philosophical Journal:

Since 1873 I have been an eager and constant reader of your paper, the best extant, and only when my right hand forgave its cunning and my resources fail, will my subscription to the Journal stop. There is something beautiful, invaluable, and now in every number. A friend of mine, who is gone ahead of Petersburg in intellectual endowments and true enlightenment, to whom I loaned many spiritual works from various authors; all of A. J. Davis's works but two or three, also the Journals, which were read with interest and pleasure—though still clinging to her Christ, she sent to Boston for the Sec's "Morning Lecture" and Pubbles' "Travels Around the World." Having read the Pilgrim, she was delighted with his travels. Taking it for granted that they would find favor in the eyes of her physician, she loaned them to him—a man of fifty, who quotes Greek and Latin, and makes fun of everything but his own allied conceits. A week after, overtaking her as she entered a gateway on the street, he shouted her name at the top of his lungs, to point the nausaeous moral he was intending to deliver, and show his bravery in his insolent manner. Reluctant in his horse, he galloped in the same aching-ache tone, while the sweat poured down his broad face "as red as a pony" to repeat a part of her graphic delineation, "I have read that book, or part of it, and I did it to be the most blasphemous thing I ever saw, and I wonder that God Almighty does not strike any one dead that will be guilty of patronizing such outragous, miserable blasphemers."

Like her paternal grandfather, Patrick Henry, this lady is a rapid minstrel of the most eloquent language, and had a proper answer at command; but nothing can move those supercilious pigheads from the errors they love to hug. She is an enthusiastic and warm admirer of the Sec and his writings, and praises them without stint, while pig-headed supercilious couples her superior wisdom with insanity; and when one like her falls in the advocacy of this, auroral light, or induces no spiritual response, no one less gifted need try.

I am writing these reminiscences merely to show how useless have been all endeavors to offer a spiritual lamp to a people more than eight generations behind the times, blinding fate to remain so many more, dead and buried in trespasses and sins, and absolute heathenism; where you can see horse-shoes nailed over and under doors of dwellings and groceries which are always gorged upon, for the express purpose of exorcising witches.

We have often been told, not only by colored, but white people, about their being "tricked" by energies, and were made sick even unto death, unless some conjurer gave them a counter charm. The first year we dwelt in Petersburg, a white woman who lived next door to us on Washington Street, informed me in good faith, that one time whenever she crossed the threshold of her door and went down the steps, she became deathly sick; after a while it occurred to her to look under the steps, where she found a bottle of intestinal sausages, batrachia, serpents pickled in a vial magnified, that made it a hateful witch broth, which she uncorked and then put the bottle in running water, and then recovered from the nauseous spell.

A young girl who refused to marry an importunate lover, waited away to a skeleton and died, after which a battle was found buried under the ground in the gateway. A baggage master who bought a house and lot of Mr. Hyde adjoining our lot on Pearl Street, whose wife from the country was fond of flowers and shrubbery, gathered all the arborvitae to plant, but her neighbors' sour word to her not to plant the seed of trees on her ground—it would surely bring bad luck—some member of her family would die before the year was out, so the innocent soul withheld her hand from planting the seed; yet her much loved husband died a few months later, and left her desolate with three small children and one unborn. There is not space for the sequel of this sad story.

About the time my last subscription ran out, we had designed to move to Philadelphia, intending to renew it as soon as located there, but were delayed in Petersburg till late this fall, when very unexpectedly my son-in-law, Mr. Hyde, was appointed Collector of Internal Revenue in the Second District of Virginia, which changed our point of location for the present, and also our hopes of permanence in not finding a locality where Spiritualism is not ignored, nor enlightenment at a discount, standing where it did in time of Henry the VIII; nor "universal suffrage a grand fraud" as per the view of Carlyle and his Virginian countrymen.

The people here generally are helplessly tethered to their puerile churches, because made to believe that in belonging to and supporting them, they are earning their own safe escape from bribe and future dolors. This is the all-sufficient reward most people sought to absolve them from the claims of beauty and universal intoxication by evident spirit and the ultimate and stuporous form.

The encroaching and surprising pressure found in these two mixed states of earth, and especially of Virginia, tends to keep superstition, paganism or grecism and propyromas as it could have been in the bacchanalian revels and debauches of primitive ages, and, perhaps, the noble Uranian pride, as the Virginians do, about "Elegant leisure" while loitering in a muddled confusion over the fruits of slavery, the thankless sweat of millions.

Smithfield, Va.

Opinions of a Representative Man.

One of the most prominent workers in the cause of Liberalism in Kansas sends us the following private letter received by him from another influential Liberal, and desires us to publish it as reflecting the sentiments of a very large majority of the freethinkers of that State. We had already become fully satisfied that the Spiritualists of that enterprising State were nearly unanimous in the support of the JOURNAL's demand for honesty and morality, and that the great body of Liberals are of the same mind:

"I have read the Religio-Philosophical Journal with interest. I cannot see how the exposed Bennett's shortcomings, pedagogies, and judicial amours, could, after the trial, have exerted any influence on his sentence. Mr. Bennett has received from the court what he desired, and deserves, and has no right to complain. Col. Doherty makes no right or that score; on even says that the trial was a farce, and that he sympathized with him. Here the Colonel and I differ. When a man openly, definitely, and knowledgeably violates the laws of the land, which protects and grants him freedom unknown almost in any other country, he should not expect or receive sympathy or leniency. I do not see that the circulation of liberal literature through the mail was or could have been of any service to him. The Colonel's "Cupid's Jokes," No. 1, though published, was couched in decent language, no matter how plain and to the point, had been refused transportation through the Post Office. Now, to bring the case, there was no need of a lawyer, and Bennett knew this as well as any one; for his paper, which was often full of coarse, unfair and indecent expressions calculated to rouse the prejudices and opposition of a class which constitutes a majority of our population, was received regularly by his subscribers.

"It seems to me that the fountain is being purged. Mrs. Loderwohl's article on the 'Alleged Ubiquity of the Bible,' is well timed and many will do well to profit by it.

"If Bundy attempts to answer all the letters, inquiries and arguments of the credulous fools, he will have his hands full and be compelled to enlarge his paper. Bundy's exposé of the Terre Haute frauds was perfect and complete, letting the light dispel the mysterious darkness that has so long shrouded Pethis Hall, and showing up the false splits open to the material drawers of the shadowy 'White Fawn.' This case needs no more evidence to favor of any such you may deem it right and proper to expose and thereby prevent from further public work.

With this in view he belittles your course is right, and wished you success, as do yours for the right, through the heavens all."

Mr. Doherty knowing these to be the facts, from a life long experience, says he desires to caution you to deal gently with the personally innocent, the kindly handed or developed mediums of this kind, and hopes you will always bear this in mind as a main feature in favor of any such you may deem it right and proper to expose and thereby prevent from further public work.

ARE ALL SOULS IMMORTAL?

A Reply to Mr. Case.

By H. H. HUTCHINSON.

Although Brother Tuttle has given an answer, I think it is far from meeting the question squarely. He gives some beautiful ideas, but that is all. Let us see if we can't get a logical answer for Brother Case. It will not be necessary to define the word soul. Webster says: "Soul, the spiritual, rational and immortal part in man." Winslow in his Intellectual Philosophy defines it as follows: "Something that lives without the body." Now the question naturally suggests itself, are soul and life identical? If life is, as understand it, an organizing power imparted directly by God or the Creator of the universe, the source of all life. Now I believe that the soul is life. The soul cannot exist before life, as life is an organizing power, which power is forming and operating through a human body, said to be the soul. Whether it is from the first rational and immortal can be answered in this affirmative when we admit that all life and soul are identical because, if life is an organizing power, it is rational, and I believe immortal, because I cannot conceive of the end of life. That the soul and life are identical I think can be proven, and I will here quote Winslow:

"The soul is the controlling agent over the body. The soul is active; the body passive. The soul acts directly upon the body; the body only reacts upon the soul. The heart beats, the blood flows, the lungs move, the body grows, all as operated upon by the power of life. The body then is the soul's instrument and hence cannot produce the soul's actions. An instrument cannot operate without an agent to operate it. The soul, the agent must exist before the body, the instrument can operate."

Now if the soul or life existed before the formation of the physical body, is it not rational to believe that it will also exist after the death of the physical body?

The next question now is, is not life known to us by the name soul, when it is organized?

I believe not; because life is organized in the animal and vegetable creation. But do we hold that we call organized life in the human body, soul. The question Brother Case wants answered now is, Will this organized life continue in its organized state after it has lost the physical body or will it in course of time dissolve itself into its original, organizing element again. This question can only be answered by Spiritualists, by those who know that after the organized life-soul has left the physical body, it does exist and is capable of not only communicating intelligently with us, but is capable of returning to earth and shewing itself in a physical organism. That soul do this, is and can be proven daily. This, then, would go to prove that God who had once created life and formed it into a human being did continue to prolong that life, even after it had lost the human body on this earth. As all human bodies have life, i.e., a soul, it would also be natural that all souls are immortal. I do not believe that ignorance of God's law will destroy life. Ignorance may force life out of the physical body and destroy the physical, but life itself I think cannot be destroyed. If through ignorance, it could be destroyed, then thousands who bring upon themselves physical death through ignorance, could not exist hereafter, but the facts prove that they do so exist. We also find that those who die centuries ago are able to still return and communicate with us, proving that time has not with them destroyed life. I believe and from experience know that so-called "disease" or evil spirits will, in time develop and be sorry for their foolish conduct formerly, and be able to bring us tidings of great joy. I then hold that all souls—that is, all life which once organized to form a human body, will exist until such time as God, the source of life himself, destroys it.

Mrs. L. E. BURSTON.

Battle Creek, Mich.

The Glass Legislation.

To the Editor of the Religio-Philosophical Journal:

We are glad to see that editorially you continue to ventilate Glass legislation, Star Chamber Act, and so on for free trade in the healing art. For years the JOURNAL has been outspoken on this subject the great doctor plot, and has ever been in the thick of the fight. It is well, Mr. Editor, for there is no exact standard of science in medicine as taught by our medical colleges. There always has been, and for a long time to come will be, a difference of opinion, and the State by this action interferes with individual rights, and the sacred conscience of her citizens, and by its interference limits the scope of research and the application of discoveries to the moral boundaries of a particular medical art. It is moreover foreign to the purposes of which the State authority was created in the assumption of responsibility which belongs entirely to the citizens in their individual capacity, and for the abuse of which they alone must suffer, not as a State, but as individuals. The law would foster idleness and carelessness in those once supplied with a diploma, who will cause us to fall and roundly consummated that man's agency is under the control of invisible and omnipotent influences, that the sinner should never be punished except for preventive and reformatory purposes, but should be restrained, instructed and reformed, if possible; if impossible, confined; that the advanced members of the human family should do what is possible to help on the work of progress and renovation, by such means and measure of wisdom as they possess, and that, in the end, God will see that his laws are triumphantly vindicated. When a tree grows crooked we know it is not the tree's fault, but the effect of extraneous cause in the seed, in the atmosphere, in the soil or other surroundings. When a horse is perverse, or bad tempered, or ungainly, his faults are imputed to his ancestry and his training. Like chickens just emerging from their shells, we stand and look about us, perceiving no cause even of our existence; and though wondering and anxiously loqueling and making it the chief business of our lives to find out, we see no light, we hear no certain voice that gives us any clew to the solution of the problem, and thus we grope on through life. Now to us this does not seem to be the finality of the inquiry. This human life of ours seems to be in the course of transition to a higher one, a state in which these important queries will be answered, and answered to our comprehension. It cannot be that this agonizing anxiety in regard to our very existence, will be allowed forever to remain unanswered; that we must go down through these gloomy passages to the darkness of annihilation, while vainly supposing, in anguish of soul, to have the problem of our existence solved to our understanding.

This great problem of human life—the greatest problem in the universe, that we know of—will be reached and the solution of it evolved, to the great comprehension of man, some time in the future; but we now know that mediumship does not necessarily pre-suppose its possessors to be any better, morally or intellectually, than the rest of mankind, though it ought to help to make them good, pure, and unselfish.

Mediumship has been regarded in past times

as the especial privilege of a class, which has consequently been elevated to a position of supremacy and regard, as being almost more than human; but we now know that mediumship does not necessarily pre-suppose its possessors to be any better, morally or intellectually, than the rest of mankind.

Physical mediumship includes the phenomena

of the ordinary dark circle, slate, or independent automatic writing, materializations, spiritual voices and lights, fire-toss, levitations, and elongations, spirit-photography, direct paintings, or the tilting and rattling manifestations; as in all these power is abstracted from the medium and used, to a certain extent, independently of him.

Mediumship of Youth.—Can man be so egotistical that no faintest shadow of his youth may resist him once a year? The moon on our time-worn mansion brightens into beauty; the good old pastor who once dwelt here, renewed his prime and regained his boyhood in the gentle breezes of his quiet spring. Alas for the worn and weary soul, if whether in youth or age it has outlived its propinquity.

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LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

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Arch

Letters from the Tropics.

NUMBER EIGHT.

To the Editor of the Religio-Philosophical Journal:
It seems somewhat germane to the subject of my last letter to glance at the bloody exploits of the race of freebooters that infested the Spanish possessions in the New World, and made frequent raids upon the Isthmus of Panama. For the space of nearly three hundred years these outlaws were a constant terror. It was not long after the discovery before they began to swarm throughout the West Indies and along the Spanish Main. Nor did the difficulties and dangers of crossing the jungly Isthmus prevent their infesting the South Sea, and plying their infamous trade of robbery and murder, along its shores from Mexico to Patagonia.

In one sense that era of piracy was an illustration of the old saw of diamond cut diamond. Cortez, it is true, in his wonderful career of pillage and slaughter, had a show of authority from pope and king. The same is true of Pizarro and the lesser lights of early Spanish conquest and occupation. Through all they claimed the protection of heaven and Spain. As an instance of poetic justice, we find that when the bloody buccaneers began their savage work, they preyed upon the ruthless conquerors in turn, with no other question of right but that of might. It was a case of the survival of the strongest.

There is a rare and quaint old book still extant, in which the dark and daring deeds of blood of some of the more noted of the pirates are recorded. Its title page, in full, reads as follows: "History of the Bucaniers of America, from the first original to this time—written in several languages and now collected into one volume, containing—
1. The Exploits and Adventures of Le Grand, Lelolons, Illoco Brasiliano. Bat the Portuguese. Sir Henry Morgan, etc., written in Dutch, by Jo. Esquemeling, one of the Bucaniers, and thence translated into Spanish.

2. The dangerous voyage and bold attempts of Captain Bartholomew Sharp, Watlin, Sawkins, Coxon, and others in the South Sea; written by Baul Ilngrose, Gent., who was a companion therein, and examined with the original journey.

3. A journal of a voyage into the South Sea by the Freebooters of America, from 1684 to 1689. Written in French, by Bleur Raveneau de Lursan; never before in English.

4. A relation of a voyage of Sieur de Montauban, Captain of the Freebooters in Guiana, in the year 1685, etc.

The whole newly translated into English, and illustrated with twenty-five copper-plates.

The third edition. London: Printed for Theo. Newborough at the Golden Ball, in St. Paul's churchyard. John Nicholson at the King's arms in Little Britain and Benj. Tooke at the Middle Temple Gate, Fleet Street. 1704."

The volume is a literary curiosity, aside from its horrible interest as a picture of those lawless times. It is impossible to depict the blind and fearless physical bravery of those terrible men, but it was the bravery of the ravenous tiger, rather than that of the hero. One is lost in wonder that the limits of human courage and endurance could go so far. For instance, in the account of the deeds of valor of Captain Henry Morgan, who seems to have been a representative villain, the feats accomplished seem amazing and incredible.

According to the record, Morgan was of Welsh origin, well-born, and a man of great natural force as well as acquired accomplishments. The island of Jamaica, taken from Spain by the English in 1655, was the great rendezvous of the freebooters. Being of a restless, roving, brave spirit, and above all born commander—one of Carlyle's able-men—Morgan soon gained the leadership of the bold sea-rovers, and began a series of depredations attended with sickening cruelty, carnage and blood. Among other places, he captured and sacked Porto Bello, then a strongly fortified place (about twenty miles east of the present town of Colon), murdered the garrison and many of the inhabitants. After several days of wild license and debauchery, hearing that the Governor of Panama was coming with a large force to retake the place, the corsair-captain sent a present with a polite message to His Excellency, promising that he would visit Panama soon, then loaded his ships with treasure and merchandise and sailed gallantly away.

According to the promise, the next year, A.D. 1670, Morgan made an attack upon fort San Lorenzo, at the mouth of the Chagres river, preliminary to crossing over to the Pacific. The fort was bravely defended and it seemed doubtful if the pirates would succeed. In the heat of the fight, as the story goes, one of the besiegers was mortally wounded with an arrow. As a last act, he tore the deadly missile from his bleeding wound, thrust it into his gun, fired it towards the fort and expired. The fight raged on; but a great smoke was seen to issue from the Spanish stronghold, and it was soon discovered that the barracks of the garrison were on fire. The powder of the discharge had set fire to the feathers of the arrow-shaft, which had fallen, upon the thatched roof of the quarter inside the fort, and soon caused a general conflagration and panic, under pressure of which an unconditional surrender was made.

Thence, on the 18th of August, 1670, Morgan left, via the Chagres river, with twelve hundred men to attack the rich and famous city of Panama, which was in those days the depot of all the fabulous wealth flowing towards the mother country from Peru. The hardships of that journey parallel anything of the kind recorded in history. Without food, exposed in open boats to the alternate deluges of rain and scorching tropical sun, in constant danger of ambush and destruction at every turn of the winding stream, for ten weary days they toiled against the rapid current until at last they reached the low hills, at the feet of which Panama and the placid Pacific greeted their rapturous sight. With brief delay, though worn with fatigue and starvation, the brave leader rushed down with his twelve hundred, and gave battle to the army of defense, upon the open plain behind the city. The record says that the Panama forces consisted of 400 horse, 24 companies of foot of 100 each, 90 Indians and some negro slaves who were to drive 2,000 wild bulls upon the buccaneers."

Notwithstanding the fearful odds, resistance was of no avail. Like devils incarnate, the invaders rushed upon the Spanish forces, carried death and dismay everywhere, and were soon masters of the proud and wealthy city. It is said that Morgan intended to save the city from destruction; but during the panic that ensued upon his victory and occupation, a fire broke out and before it could be stayed, nearly every building was in ashes. This calamity was

a sad disappointment to the pirates, as it deprived them of the rich loot they had anticipated. And although unheard-of cruelties were practiced upon the inhabitants, in order to compel them to reveal their hidden treasures, the result was far from meeting their expectations. After a few days of brutal indulgence, as was the custom of those vandals, the return to Chagres was ordered, and loading their unhappy prisoners with the booty saved from destruction, they made their way across the hills to their boats and soon rejoined the small party left to garrison San Lorenzo.

After this memorable expedition the freebooters separated into several parties, bitter dissensions having arisen over the division of the spoil. It was claimed, and probably with justice, that their bold and unscrupulous leader had appropriated the lion's share. At all events he withdrew with all speed to Jamaica, "turned respectable," and afterwards became governor of that lovely island, at Sir Henry Morgan.

Another tale of daring and horror is told of a precious quartet of villains named Sharp, Watlin, Sawkins and Coxon. These men and their followers crossed the Isthmus and entered upon a wild life of piracy among the islands and along the shores of the beautiful bay of Panama. Their object was to intercept the rich galleons from Peru, and they were horribly successful.

As an instance of their method of procedure, in cases of urgency, it is related that having captured several prizes and made prisoners of their passengers and crews, they wished to make an exchange with the Governor of Panama for four of their own men, who had fallen into his hands.

They sent message accordingly, from the anchorage in front of the city, demanding immediate compliance, or as an alternative, the heads of a certain number of those held by them as prisoners, would be sent as a present. The Governor took what seemed to them too long a time for consideration, and sure enough a boat was sent with thirty ghastly human heads, fresh rocking in their gore, with the further information that all the others should meet the same fate, unless the four pirates were sent off. It is needless to add that the demand was complied with.

Every page contains its especial horror. One poor old man at Maracaibo, whom his fiendish captors believed to have hidden his wealth, was tortured in the following manner. Four stakes were driven in the ground and the poor victim suspended between them by cords tied to his thumbs and great toes. Then his tormentors would strike the cords with sticks, and finally built a fire beneath him and roasted him alive!

There is also an account of the blood-thirsty fiend, Lelolons—illustrated by curious old wood-cut,—in his rage cutting a man's heart out, and, wolf-like, gnawing at it!

These are some of the events that came to pass, in this part of the world, in the "good old times," say two hundred years gone by. These, the fiendish acts of rapine and murder, which may be found recorded in the "History of the Bucaniers." They will afford your readers, let us hope, as they have the writer, a whirling confirmation of the harmonious idea that humanity has progressed somewhat during past ages. After a successful exploit, in which their hands were stained red with blood, and their souls blackened by the most horrible crimes, these inhuman wretches, incredible as it may seem, often sang *Te Deum* and professed thankfulness to God for all his blessings and mercies! We, in our turn, may, I think, safely enough thank heaven that we know of no such god, that we live in a later and far better age. Such realistic glimpses of a past not so very far away from ourselves, and our nineteenth century homes of liberal culture and refinement, while they may make us shudder with horror, will perhaps at the same time awaken and strengthen a feeling of thankfulness for having escaped that "age of gold," about which poets dream. They may help to convince us that no glamour of sentiment can exalt the past, or rob the present of its pre-eminence in all that relates to the well-being of our race.

T. R.

Colon.

Speed of Ice-Yachts Scientifically Explained.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal:

I do not quite like the heading of your editorial in the JOURNAL just received (December 6th) concerning "Speed of Ice-boats—Science Contradicted by Facts." True science never contradicts facts, but explains them. Thoughtless or careless professors of science, it would appear, often make foolish blunders as they have in this case. It is real folly to get such a twist on the professors as this has given you. Right, richly have they deserved it, with their high handed *a priori* reasoning, and pedantic assumption that nothing can be true which they can not understand and explain—that there are no laws of nature but those in which they are posted.

Science is fully competent to admit and expound the fact that wind may communicate to an ice-yacht a velocity superior to the wind itself, and I am astonished that Prof. Loomis of Yale, and Pres. Barnard of Columbia, should have been so careless as to commit themselves without examining the full bearing of the question. Tell them that one of these deluded Spiritualists of Delaware, a mere amateur in science, can readily convict them of error, and show as well popularly as scientifically that the fact in question is both probable and certain.

To come at the professors and others popularly, we will ask, did they ever, when boys, shoot a melon seed, a cherry stone, or any other slippery seed by pressure between the thumb and finger? Did they ever experiment scientifically how the comparatively slow hand pressure of the muscles was resolved into the rapid motion of the mucous muscles? If so, they can readily discover how the ice-yacht is shot forward by being caught between the pressure of the wind on the one side and the solid keel-holt of the yacht upon the slippery ice on the other.

To illustrate more perfectly I would say, take a wedge of wood or any smooth rigid material and lay it flat upon a hard polished-table or other smooth surface. Let it be, say, twelve inches long and three inches thick, tapering to an edge. Next apply a rigid and steady perpendicular pressure downward near the base or thick end of the wedge. The effect will be (if the surfaces are sufficiently smooth or lubricated) that the wedge will be forced forward in the direction of its thick end, and will travel its whole length (twelve inches) while the perpendicular pressing body descends three inches. That is, the pressing body will have communicated to the movable wedge a velocity four (4) times as great as its own.

Now, in the ice-yacht the keel, or runner

holding it to the ice, forms one inclined side of the wedge, and the sail (not quite "flat") forms the other, while the pressing body is the wind.

Should the yacht be placed with the wind exactly a beam (that is at right angle to the keel) with the sail hauled aft, but slightly to leeward, (say three feet in twelve feet length of yard) we will have the same proportions as above stated in the wedge, and a ten mile wind will tend to propel the yacht forty miles per hour. Proper allowances for friction and the yielding instead of rigid nature of the wind and the sail, will doubtless greatly lessen this theoretical speed.

Quod Erat Demonstrandum.

P. S. We would incline to believe that a well constructed sailing vessel on a smooth sea might, under provable circumstances, be made to illustrate the same seeming paradox.

JOTTINGS.

Experiences of the Spirit in Dream-Land.

BY ALFRED RULL.

Permit me to add my mite to the regret, expressed so universally by legal, scientific and spiritualistic journals throughout the English speaking world, at the sudden death of the eminent Jurist Mr. Sergeant Cox.

I first met him when residing at an entertainment in Bleachet Hall, London, some twelve years ago, at which meeting the Sergeant presided. His easy good nature, and in general all designed for the general weal, had led him on a comfortable winter night, many miles from his own luxurious residence, to preside at this meeting in a squallid, rawly-new suburb, attended by its poverty stricken inhabitants, at a nominal admission fee. And it is painful interest to note in this connection, that the attack to which he succumbed immediately succeeded his exertions, consequent on a similar philanthropic effort.

Through subsequent correspondence, favors granted me when, as honorary secretary of a similar series of entertainments, I needed his services, and an earnest interest in his doings as successively chronicled in the daily press, I learned to appreciate his large heartedness and powers of keen, critical analysis; and rejoiced with him as he slowly emerged by laborious and patient experiment, heedless of contumely, pity or superficial ridicule, from the shadows of "psychic force" to the pure light of Spiritualism.

Such a heart and brain as his are letters patent to any movement, and his painstaking efforts in connection with the meetings of the Bivalve Society, his establishment of the Psychological Society, and energetic, long-contended advocacy of a similar policy to that of the Religio-Philosophical JOURNAL, have won for him such a place among spiritualistic pioneers in England, as is accorded to Judge Edmunds here. While he had achieved three score years and ten, his ever active interest in contemporary literature, and in all the varied subjects to which he gave careful attention, rendered his sudden death an unwelcome surprise to all, and England cannot immediately fill his vacant chair.

Venturing over the same path he trod so firmly, purveying as does the Jackal for the lion, thankful as I am to him, after all psychic, mesmeric and magnetic aura are learnedly distilled, enough remaining for a meal, allow me again to offer the singular experiences of some friends in dreamland and *terra incognita*. As the experiences of Chicago people, possessing only a sneaking kindness for Spiritualism, notwithstanding the experience they themselves have had, though one rise from the dead they will not believe, I am compelled to omit all proper names and data that would lead to identification. Consequently I can only offer my own faith in their veracity, after having striven to exhaust all normal theories, Spiritualism and her sisterhood apart.

A real-estate dealer in this city, formerly resident in a neighboring county, had the misfortune to lose his wife, to whom he was devotedly attached, and, being of skeptical tendencies, having no faith in life beyond this, a blank void spread before him from which his very soul receded. Months passed, and he had become morose, desolate, his business neglected, his friends estranged, the lunatic asylum yawned wide open for him; when, one summer evening, near dusk, he started for a lonely stroll.

As his garden gate clicked behind him, an arm was gently linked in his own, and, turning, he saw his dearly-loved wife again beside him, gazing into his face with tender solicitude. Mechanically, doubling his own senses, he turned to begin his stroll, but she accommodated her pace to his, and leaning lovingly on his arm, the familiar accents again met his ears, and for an hour he listened, in ecstasies of delight, to an earnest, holy exposition of his duality, too sacred for repetition.

Meanwhile they had traced together the round he had designed, each avoiding irregularities in the path, making due divergence necessary from building materials at one point; and save that her step was lighter, and her motion more like that of floating than ordinary locomotion, he could detect no other changes, could only realize that the dreary interval had been bridged, and she was again beside him, the dread future vanished. They had met no one on the walk, and as they paused for a moment at the gate, the loving pressure lightened, was gone, and he had disappeared, while on his lips trembled the thousand things he had desired to say, and into his heart came, and took root, permanent knowledge of the truth that "bleased are they that mourn, for they shall be comforted."

Science is fully competent to admit and expound the fact that wind may communicate to an ice-yacht a velocity superior to the wind itself, and I am astonished that Prof. Loomis of Yale, and Pres. Barnard of Columbia, should have been so careless as to commit themselves without examining the full bearing of the question. Tell them that one of these deluded Spiritualists of Delaware, a mere amateur in science, can readily convict them of error, and show as well popularly as scientifically that the fact in question is both probable and certain.

To come at the professors and others popularly, we will ask, did they ever, when boys, shoot a melon seed, a cherry stone, or any other slippery seed by pressure between the thumb and finger? Did they ever experiment scientifically how the comparatively slow hand pressure of the muscles was resolved into the rapid motion of the mucous muscles? If so, they can readily discover how the ice-yacht is shot forward by being caught between the pressure of the wind on the one side and the solid keel-holt of the yacht upon the slippery ice on the other.

To illustrate more perfectly I would say, take a wedge of wood or any smooth rigid material and lay it flat upon a hard polished-table or other smooth surface. Let it be, say, twelve inches long and three inches thick, tapering to an edge. Next apply a rigid and steady perpendicular pressure downward near the base or thick end of the wedge. The effect will be (if the surfaces are sufficiently smooth or lubricated) that the wedge will be forced forward in the direction of its thick end, and will travel its whole length (twelve inches) while the perpendicular pressing body descends three inches. That is, the pressing body will have communicated to the movable wedge a velocity four (4) times as great as its own.

Now, in the ice-yacht the keel, or runner

strengthened its probability, and its influence with him.

Twenty years ago, he retired to rest without thought of his daughter, a thousand miles away, but woke in the morning to tell his wife he had dreamed of their child's serious illness, and of the alarm he felt. The impression remained, notwithstanding all efforts at sober, thoughtful thought, and in the afternoon came a despatch, "Your daughter is seriously ill. Diphteria." The next day she was dead.

The last of his experiences, as related to me, was an incident occurring only five months since. A servant girl had recently been married at his house, and removing about half a mile, had gone to housekeeping. Working far away from home, the girl's full heart had naturally been poured out to her kind mistress, and the ties of sympathy were close and strong. One afternoon, the lady, seated by her window, heard the girl call her shrilly and suddenly, dismised for a time the idea, but disagreeably impressed by it finally prepared for walking, and arrived at her humble friend's house, to find the latter, in a feeble health, extended on the floor in a dead faint. On recovering, the girl admitted having called on her former mistress' name when first seized, through the distance, and tumultuous noises of a great city, effectually prevented her cry from being heard, even by neighbors or passers-by.

Four years ago, a hotel keeper of Minneapolis, Minn., Arizemman Bacon by name, whom I had known long and intimately, died, a free-thinker with disregarded spiritualistic tendencies. Shortly before his death he told me of the premonition he had received of his brother's death, when both were boys. Mr. Bacon, then seventeen years old, and living on his father's homestead on the Connecticut river, one afternoon, during his brother's absence with New York friends, fell without warning in a fainting fit on the kitchen floor. Reviving, he described the capsizing of a boat in which his brother and a party of friends were sailing, and the death by drowning of the former. Although entirely ignorant of his brother's doings on that day, subsequent letters detailed the accident with its fatal result, in exact accordance with his description, and the time of the one's swoon, the other's death, exactly coincided.

In conclusion, my mother again furnishes me with an interesting incident in the life of a lady friend, who was possessed of unusual mental and physical attractions. Advised by mutual friends not to broach the subject of Spiritualism with Mrs. M. (as we will call her) the subject tabooed was eventually introduced by that lady herself.

Her eager questionings won equally earnest responses, and led to the narration of the following experience in Mrs. M.'s life. While her mother was on her deathbed, she had informed her daughter, Mrs. M., of the disposition she desired to make of certain jewelry, and its proper distribution among her children; but, after the funeral, this property fell into the hands of another daughter, who, in the absence of legal proof to the contrary, appropriated it. So matters remained for three months, when this sister wrote Mrs. M., the particulars of a dream she had had the previous night, in which her mother appeared, and stated that her wishes with regard to the jewelry would be found written on the back of an oil painting then in Mrs. M.'s house.

The picture had been sent to a cleaner a few days before, but happily was secured untouched; while the paper, soiled and discolored, but legible, was discovered on the back, containing in its provisions the prophetic dream.

Are such experiences proofs of immortality, or must we fall back on the new old theories of sympathy, and lapsed memory unconsciously restored, to explain them? Here be texts, let who will preach the sermon. Your readers, who remember some extraordinary experiences of mine at Bradwood, Ill., in August, 1877, duly detailed in your columns, may be interested to hear of an agreement I have made with a noted "spirit exposé" to revisit the mines there, and spend the anniversary on the spot together. If he keep his appointment, there may be a sequel to that story.

A Strange Story of a Mountain Gap in Pennsylvania—An old Legend Revived.

Danville, Pa. Correspondence Philadelphia Times.

In the southwestern part of Luzerne County there is a remarkable stream of water, known as Black Creek. Its average width is perhaps a dozen yards, while its waters are very dark and extremely sulphurous. In it fish can not live, while a frog or snake thrown into the stream instantly turns over and floats away, dead. It rises somewhere about Hazleton, and about six miles from its source enters a deep mountain gap, which it follows to its furthest extremity, and soon after mingle its black current with the limpid waters of the Nesquehoning Creek, which a little further on joins the wide Susquehanna. The mountain gap traversed by this stream is one of the most dismal places to be found in the country.

Only a narrow stretch of sky is visible from below, and this is almost always filled with a haze, which the sunbeams scarcely ever penetrate

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Truth bears no Clash, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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Enthousias.

BY ALEXANDER WILDER, M. D.

The concept of actual communication with Divinity underlies all philosophical thought. It is the basis of religious faith. It has in all ages constituted the goal toward which the steps of every believer in a future life have been directed. The world has always had its mystics fondly cherishing that ideal, sometimes even fondly believing that they had attained it. We may deem them visionary and mistaken, but we cannot impugn the excellence of their desire and purpose. If it is meritorious to do good, to be good, to entertain good-will toward others, certainly the highest mood belongs to whomever aspires to achieve the Supreme Good.

Such an attainment requires the most imperative conditions. It is as essential to know as to believe. Indeed, faith is of little advantage where it is not fixed in actual truth, so that it shall possess all the stability of knowledge. It requires all the moral energy of a strong nature to believe. The weak and vacillating character carries doubt for its index. It is often necessary in important undertakings, where all the strength is required to achieve the desired result, to thrust such persons aside. The vision of the Right is darkened in the atmosphere where they dwell. Any transcendent knowledge is rendered imperceptible. They not only shut out the light from themselves, but dim the sky into which others desire to peer. In this way, whether unwittingly or purposely, they do to others the greatest mischief of which they are capable.

The highest attainment, after all, is knowledge. There is really nothing which any one can afford not to know. It is a coming short of the human ideal to be ignorant in any respect. To love knowledge is to desire perfection; to despise it, is equivalent to being content with a bestial life. In all times the wise have won respect, as being the abler and better among humankind; and even when they were passed by and unhonored when living, they have been praised, revered, and obeyed in subsequent time. They are the luminaries that have from age to age preserved light to the world, and thereby rendered it capable of renovation.

It has always been the aim of every right-thinking person to extend the circuit of his mental vision, and to exalt as well as intensify his perception. The field of the sciences has been explored and mastered with profit as well as pleasure. It is a labor of achievement worthy of human endeavor. The mind is expanded in its scope and faculty, and the power to accomplish results is vastly enhanced. The inventor of a mechanical implement, whether it be a stone hatchet or a telephone—and the discoverer of a new star or a new mineral, is a benefactor. He has given us more room to think in, and with it, the opportunity.

Our earlier lesson of Orlitzis instructed us that man was produced from the spore-dust of the earth—protoplasm, perhaps—and chemistry ratified the declaration. We have since been told that our corporeal substance was compacted from the same material as the stars, and animated by forces akin and identical with those which operate all-potent in the farthest-off world. But what matters it if the postulate of the scientists is true, that we took our origin from molecule? not unlike to those of the jelly-fish and fungus! We are not bound to such conditions, but have a universe to occupy. The Delphic maxim—*Gnōthi seauton* (know thyself) is our commission of conquest. The knowledge of the ego is to know the all; and that which is known is known.

Charters and franchises are limited. The right of man to liberty, which we are told by high authority that no man can divest himself of, the ignorant cannot enjoy or exercise. They are free whom the truth makes free. The very word liberty implies a boon from the book. The liberal are the learned, the intelligent, who therefore are free. Codes and constitutions, whatever their

provisions, can declare and establish no more; so necessary is it to eat of the tree of knowledge. But we must begin with our own interior selves. The germ is in us; it may not be transplanted from without. Not letters, but life, truly educates him who becomes truly learned. We cannot create that which is not inborn; we may only evolve and enrich the natural endowment.

Pause right here, whoever cares for aught rather than for the highest. To such we are only visionary. They have neither time nor ears for us. Where delusion is the breath of one's life, to know is to die. As for Wisdom—

"To some she is the goddess great;
To some the milch-cow of the field—
Their care is but to calculate
What better she will yield."

In these days that which has been characterized as Modern Science is seductive to repudiate whatever it does not canonize as "exact." Unable to cast its measuring-line over the Infinite, it appears to be diligent in the endeavor to eliminate Him out of its methods. The personality of Deity, as implying an active principle in the universe, is now sometimes denied. Whatever we do, think, or wish, must be with no conception of Him in the mind. An actual communion with Him is nowhere within this modern scientific cognition or recognition.

A leading medical journal several years since contained an editorial article upon this subject, which significantly expresses the view taken by physicians who alone may be esteemed to be learned and regular. "Numa, Zoroaster, Mohammed, Swedenborg," it remarks, "claimed communion with higher spirits; they were what the Greeks called *enthousias*—'immersed in God'—a striking word which Byron introduced into our tongue." W. B. Carpenter describes the condition as an *automatic action of the brain*. The inspired ideas, he says, arise in the mind suddenly, spontaneously, but very vividly, at some time when thinking of some other topic. Francis Galton defines genius to be "the automatic activity of the mind as distinguished from the effort of the will—the ideas coming by inspiration." This section, the editor remarks, is largely favored by a condition approaching mental disorder—at least by one remote from the ordinary working-day habits of thought.

This is about the attitude which modern "exact science" has attained in its understanding of man when *inspired*, or in the state regarded as communion with the Deity. We fail to find any better explanation in its definitions. Whoever would know the truth of the matter must "go up higher." It is hardly acceptable reasoning that inspired ideas coming in the mind spontaneously, indicate a condition approaching mental disorder, because they seem to be remote from ordinary habits of thought. In every-day life many faculties are atrophied, because of not having been duly exercised. On the other hand, any habitual employment becomes more or less automatic, and even involuntary. What we habitually do, and often the thing which we purpose to do, fixes itself upon us, insomuch that we perform it almost unconsciously. We awake from sleep at the hour assigned; we become suddenly conscious of a fact or idea from specific association; and do things that we are not aware of or thinking about. The man who has the habit of speaking the truth may do so automatically. Honest and upright dealing may be practiced in the same way. Goodness becomes a part of the being, and is fixed in the ganglia and fibers of the brain. Faith, too, grounds itself in the constitution, and love in the corpuscles of the flowing blood. All this is normal. It is legitimate to carry the conclusions farther, and to consider whether *enthousias*, even though supposedly automatic, is not, nevertheless, a wholesome condition of the human mind, and the true means of receiving actual knowledge.

How is the next inquiry, how may we know God, or define Him? A king of Sicily once asked the poet Simonides to give him such a definition. He craved a day to consider; then two, four, and eight. The impatient king finally asked why he required so much time. He answered that the more he considered the question, the more difficult he had found the solution. The finite human understanding is not equal to the endeavor to comprehend the infinite.

In a world of unreasoning disbelief, God is regarded as a thing. Even now, in several schools of opinion, it is common to affirm that He is not a person. This seems to be equivalent to declaring Him an illusion of the fancy, a nonentity, and not in any sense whatever thinking, intelligent Being, but simply a vagary or whimsy of the imagination. It is doubtless a notion evolved by the rebound from that unreasoning faith which requires a thing to be worshipped as God. Somewhere between these extremes is the golden wedge of truth. It is the vocation of the true student to find it. But modesty go hand in hand with faith. A person was once discouraging volubly with a Spartan concerning the felicities of the future life. "Why?" demanded the latter, "why do you not die in order to enjoy it?" It was a pert, if not a pertinent question, and certainly conveyed a taunt that might profitably be accepted as a wholesome reproof. We may not, often we cannot, speak profoundly to those who are irreverent or who disbelieve. One may profane the truth by speaking it. In uttering to another some-

thing which is real to ourselves, we veil it in a mantle of illusion which may transform its nature, in his comprehension, to something incongruous. The impure ear will tarnish the purest speech. It is well to believe in God, but ill to say much about Him.

We may not reflect utterly the methods which they employ who stubbornly, and perhaps obtrusively, demand the reasons on which faith is based. We can hope to be truly spiritual only by being wholly rational. The true man supersedes no methods because he transcends them. His concepts are characterized by their wisdom. Although in his case it may not be the product of the schools, it is capable of deriving lustre from their light. The plurality of faculties of the human mind exists for a purpose. They are to be trained and employed, but none of them may be eradicated.

Simple men long ago inferred that fire and air or spirit, in some arcane manner, constituted the entity of man. They had noticed that the dying departed with the breath, and that the warmth peculiar to the living body also disappeared. This led to the adoration of the name as the symbol, and to the contemplation of the spirit as the source of life. Analogy pointed out the fact that as living beings derived existence from parents, man was descended from the First Father.

We are all of us conscious that the individual as we see him with our eyes and perceive with our other physical senses, is not the actual personality. If he should fall dead in our presence, there would still be a body to look upon, as distinctly as before. But the something has gone forth which had imparted sensibility to the nerves and impulse to the muscles. It was the person, the real man, that went. The *me* or *me* gives place to the *it*. The person had seemed to accompany his body, but had departed leaving it behind. We witness the phenomena, but ask to learn the *numen*. Here exterior, positive, "exact" science fails us. Its probe can detect no real personality, nor its microscope disclose any source or entity of being. The higher faculties must afford the solution of the problem on which everything depends.

The witty, but somewhat irreverent, Robert Ingersoll prefaced one of his lectures with the truancy of Pope's immortal verse: "An honest God is the noblest work of man." Many are astonished, perhaps shocked, at the audacious expression. Nevertheless it has a purport which we will do well to contemplate. If we have an actual spiritual entity exceeding the constituents of the corporeal frame, it exists from a vital principle extending from the Divine Source. A genuine, earnest faith is essential to our felicity. Do we regard Him as having "formed man in his own image" and after His likeness? Are we sure that our ideal of Him is not some extraneous personification, the product of our own character and disposition—created in our image? Have we caught a view of our own reflection in the mirror of infinity and set that up as God?

Certainly we have no medium for the divine ray except in our own minds. If it is refracted, or even hideously distorted, this must be because that medium is clouded and pervaded with evil thoughts, motives, and propensities. The image which will then be formed may be the individual's highest ideal of God. (But it will look to enlightened eyes more like an adversary of the good. Fear alone could persuade us to offer it worship.) To speak the truth unqualifiedly, we all hate those reflected images that are so often obtruded as the highest concept of the Divine Being. Many of us would say as much if we only had the courage.

Let us bear in mind, then, that what we consider to be God is only the index to what we conceive of Him. We need not hesitate, because His actual Being transcends the power of the mind to comprehend Him. The ability to form an idea implies that it is possible to realize it. The idea is itself the actual entity; the prophecy of its accomplishment in the world of phenomena. Such conceptions as the being of God, spiritual existence, eternity, the interior union of God with man, the eventual triumph of the Right, could never be found in the mind as dreams, if they had not somehow been there induced from that region of Causes where real Being has its abode. We must, however, go up higher than external science reaches into the demand of Faith.

The ether which contains the light is more tenuous and spirit-like than the air that transmits sound; but it is none the less real because of the greater difficulty to explore the secret of its existence. All that we suppose to be known concerning it is actually a matter of faith, rather than the "exact knowledge" of the scientist. The next lessons pertain to the higher mathematics; how, from what we know of ourselves, we must see, if at all, with a slight not possessed by us in common with the animals; piercing beyond that which appears clear to that which is.

Our searching awakens in us the perception of the Divine One. Our wants indicate to us His character. We need wisdom that transcends our highest learning, a providence that considers all things, a power supreme above our faculty to adopt means to ends, a love ineffably pure to inspire all things for the completest good of all. Knowing that whatever we see is transitory, we are cognizant that we must have other than mortal vision to behold the

Permanent. It is enough that we acknowledge Him as the fact of which we are the image; and that we devote our attention accordingly to the clarifying of the medium which receives His influence. Let the scope and purpose of our life be devoted to becoming what we recognize to be the inherent character of the God that we need. In due time the likeness will be indeed the similitude, and not a "counterfeit presentment." We shall embody in our disposition and character the very ideal which the witty caricature so strangely pictured. This is the meaning of the problem. A pure man will display the like image of his God. Enthousias, therefore, is the participation of the Divine nature together with prophetic illumination and inspiration. The modern physician, scientist, and psychologist, it has been noted, define the condition as "approaching mental disorder" and "remote from the ordinary working-day habits of thought."

Simple men long ago inferred that fire and air or spirit, in some arcane manner, constituted the entity of man. They had noticed that the dying departed with the breath, and that the warmth peculiar to the living body also disappeared. This led to the adoration of the name as the symbol, and to the contemplation of the spirit as the source of life. Analogy pointed out the fact that as living beings derived existence from parents, man was descended from the First Father.

The conviction has been universal that man did communicate with the Deity and receive inspiration from Him. The Hebrew polity had its seers and prophets, schooled by Kenites and Nazarites. There were similar castes of wise men in the various countries of Arabia, Egypt, Palestine, Syria, and Inner Asia. The Greeks, whose arts and poetry are even now praised and imitated, also their sages, seers, and hierophants. The Romans, likewise, however bestial, cruel, and arrogant, nevertheless endeavored, by means of pontiffs, augurs, and haruspices, as well as by adopting the worship and divinities of other nations, to learn whatever they could from the supernatural world. All seem to have believed that the living on earth was really death, and that dying from the earth was a passing from this death to that of actual life. A gill of poison did not extinguish Socrates. The phenomena of the every-day world were regarded as the illusive cheat of the physical senses; but beyond it they contemplated the existence of a region ethereal, and not aerial, with no limits of time or space, where all was real and permanent. Thitherward they aspired in the hope that haply they might unite the potencies of that world with the scenes of the temporal universe. Was it a brother's aspiration, a beating of the air, a vagary of untutored frenzy?

AMONG THE INDIVIDUALS NOTABLY REGARDED AS ENTHOUSIAS, WERE SOCRATES, ALSO STYLED THEOMANI, OR GOD-INSPIRED; ANTHONIUS SAKKAS, THE GOD-TAUGHT; AND BARUCH OR BENEDICTUS SPINOZA, THE GOD-INTOXICATED. PLATO, GAUTAMA-SIDDHARTA, APOLLONIUS, AND LAMBUKUS, WERE ALSO NAMED DIVINE. THEY WERE CALLED *PODE*, TO WHOM THE WORD OF GOD CAME. IT WAS THE UNIVERSAL BELIEF THAT MEN MIGHT RECEIVE SUPERIOR ILLUMINATION. IT IS A DIFFERENT MATTER TO PLACE THESE VERY SERVICES, WHICH OUGHT TO BE AN INCENTIVE, TO STILL FURTHER ADVANCEMENT, AS A BAR TO FUTURE PROGRESS. THE CHRISTIAN CODE OF ETHICS DOES NOT SEEM TO US TO BE OF THE SAME VALUE AS THE DIVINE CODE OF MORALS, WHICH IS FATAL TO THE FORMATION OF THOROUGHLY TRUTHFUL OPINIONS IN RELIGION. THE SPIRIT OF SCIENCE IS OPPOSED TO ANY OPINION BASED ON PARTIAL EVIDENCE. IT ENCOURAGES US TO KEEP OUR JUDGMENT IN SUSPENSE, AND IT WARNS US TO BE THEN SENSIBLE TO OUR GUARD AGAINST RASH CONCLUSIONS WHEN THESE CONCLUSIONS MOST DETER OUR DESIRES. BUT CHRISTIANITY CONDEMNS THE SPIRIT OF DOUBT, AND EVEN THE NAME OF "DOUBTER" HAS RECEIVED AN APPROPRIATE SIGNIFICATION UNDER ITS INFLUENCE.

THE SERMON ON THE MOUNT.

Lecture by Professor Adler at Chickering Hall N.Y. on the Christian Code of Morals and the Ministry of Jesus.

New York Herald.

Chickering Hall was crowded to excess by an audience that had assembled to listen to Professor Felix Adler's lecture on a "Christian Code of Morals." The lecture said: "To understand the Sermon on the Mount we must glance at the development of primitive Christianity. The Roman yoke weighed heavily on the Jews. The Galilean mountaineers resisted Roman oppression. They were liberty-loving, like the Swiss in later days. But their bravery was in vain. The country was full of poor, homeless people. Many homesteads were sold to pay the taxes. Jesus was a Galilean in spirit; he was full of compassion for his people. He earnestly desired their liberation; but he saw that resistance to Rome was in vain. He saw that natural help could not come. He looked for supernatural help. He saw that the earth was wholly bad. He said in accordance with other prophecies of the Hebrews that God would make a new earth. Since God had been creator of the earth why could he not destroy it and create a better earth in its stead? On this new earth justice would be established—the last would be first, the least greatest. Jesus believed that he himself was destined to bring on the new order of things; that he could sit as sovereign in the new Kingdom about to be established called the Kingdom of Heaven, because Heaven's will would rule there. He brought these tidings of approaching change to the starving people of Galilee. He promised that in the new Kingdom the poor should be preferred and the oppressed receive satisfaction.

EFFECT ON THE PEOPLE.

How such tidings, which told them of the fulfillment of their heart's dearest desire, must have thrilled His audience. It is not difficult to understand why the people loved and followed Him, even leaving out of consideration the personal grace and sweetness that adorned the Galilean Master. But to prepare for the new Kingdom Jesus demanded a renovation of the heart. Unless your righteousness exceed that of the men who are deemed pious in your generation you shall not enter the Kingdom of Heaven" is the keynote of the Sermon on the Mount. But while we deeply reverence the character of Jesus, and value His ethical precepts, even if it can be shown that there were in no wise original with Him, yet there are two points in which the ethics of the Sermon on the Mount seem to us capable of being developed and exalted. It is one thing to recognize the important services of a great master; it is a different matter to place these very services, which ought to be an incentive, to still further advancement, as a bar to future progress. The Christian code of ethics does not seem to us to recognize the value of intellectual honesty. The importance which it attaches to faith is fatal to the formation of thoroughly truthful opinions in religion. The spirit of science is opposed to any opinion based on partial evidence. It encourages us to keep our judgment in suspense, and it warns us to be then sensible to our guard against rash conclusions when these conclusions most deter our desires. But Christianity condemns the spirit of doubt, and even the name of "doubter" has received an appropriate signification under its influence.

A LESSON FROM HISTORY.

Would you compare the influence of the two principles, regard the history of the world during more than a thousand years while Christianity ruled supreme, and compare it with the achievements of the brief reign of science in modern times? We ought to do the duty of believing the duty of not believing, except on evidence. That type of virtue which is illustrated by the scientific investigator, who will have truth only, no matter whether it leads him to heaven or hell, is not included in the Christian scheme of ethics. And after all Liberalism shows a grand faith of its own when it abandons itself wholly to the search of truth in utter confidence that truth cannot be otherwise than good. The second point we have to urge is that even the philanthropy of the Christian code is capable of development. Jesus enjoins secret charity, but add, your Father who sees in secret will reward you openly. We could have a code of morals in which this last reference to reward shall be wanting. Remember we are speaking to an ideal code. No one claims that the teachings of the Sermon on the Mount are universally practiced. But it is called the ideal code, which cannot be superseded. Yet I see coming a code of morals in which there shall be no question of laying up treasure in heaven, in which man shall be taught to practice purity because it is pure, and love because it is love, and to do the right for the right's sake with no ulterior motive, and that seems to me a better and better one.

It is sometimes of God's mercy that men in the eager pursuit of worldly aggrandizement are baffled; for they are very like a train going down an inclined plane—putting on the brake is not pleasant but it keeps the car on the track.—H. W. Beecher.

Are all Souls Immortal?

By H. M.

In discussing a subject of such vital import as the immortality of the human soul, we should ever look with an impartial view, upon all conceptions and ideas advanced, yielding to them the justice due their propagators, viz., that of giving expression to their best thoughts. We should never accept any theory as infallible from whatever source it may be received, whether from mortal or immortal. We should never be governed by the experiences of the past, and base our deductions upon the logical sequence of events, using our own reason and judgment when arriving at conclusions, especially if they are at variance with all preconceived notions and ideas.

In our deductions we have shown that we cannot accept of retrogression as any part of the economy of nature, and as a disintegration and redistribution of the spiritual forces, or their "becoming again absorbed into the great ocean of mind thereby enriching the spiritual atmosphere from which other souls may draw nourishment," implies retrogression, we cannot accept the theory. We contend that all laws are not only universal, but infinite, and that if one soul is immortal, it proves that the decree of immutable and unchangeable law is, that all souls, whether of a high or low degree of development, whether idle or endowed with a highly cultured and largely developed mental capacity, whether coarse or crude physically, or of a fine, sensitive spiritual organism, all are equally endowed with the same divine prerogatives through the action of the same divine laws.

The law of causation does not make an unequal distribution of divine beneficence, by sorting the sheep from the goats as was done by the orthodoxy in the past, but through the universality and infinity of the law places all upon the great plane of existence with the same chance for preference. It does not condemn the idiot, the insane, the vicious and criminal, the depraved and degraded to a fate less to be desired than it does the most gifted. Where shall the dividing line be drawn? Who shall be the judge as to whether one shall be the recipient of immortality or another? It is contended that if a man does not live in obedience to God's laws he cannot inherit immortality. Is not this an invasion of the precincts of credulity? Is it not upon the same basis that eternal damnation was meted to some, and eternal bliss to others? Who shall tell to mankind God's laws or reveal his decrees that all may live in obedience thereto? Will a modern Moses law-giver be ordained to go up into the mountains and there receive them direct from the hands of the Almighty, written upon tablets of stone as in ancient times, as is recorded they were given to the people of Israel? Would not all mankind rebel against a revelation of God's will or decree given in any manner at the present time?

In the infinity of the laws governing the universe, all spiritual forces or life elements that have become a spiritual entity or identity, must retain their own individuality forever and for aye. Must we concede that eternal progression is only for the few or the elect, as was eternal happiness in the days of Calvinism? What would be the result if this theory is true? Nine-tenths of the great family of men would revert back to their primordial conditions, or to the primal elements from which they were generated. It would result in eternal progression for the few, and annihilation for the many through the immutable decree of an omnipotent power that creates an infinitum leaving to chance the greater portion of his creations, and endowing the other portion with an immortal life. What can be said of the justice of such a law or decree from the hand of an infinite Creator?

Circumstances would, form and develop the mental, moral and spiritual natures or characteristics of all mankind, and because some have been less favored than others upon the material or physical plane of existence, shall they not receive through the divine law that ushered them into existence the same divine prerogatives, as the more favored? What of the law of compensation if the theory of immortality for the few and subsequent disintegration for the many is true? All nature becomes a force and mankind but chanced in the hands of a skillful player, moved to and fro, until in the player's own good time he sweeps one portion from the plane of existence and endows the other portion with immortality as the award of time. Is this an exhibition of infinite justice?

Take two children born of the same parents, receiving the same moral and religious training; one becomes a moral and religious man and worthy citizen. The other, born under different climatic and planetary influences, receives an entirely different moral and spiritual status, and through conditions, over which he has no control, he is borne upon an irresistible wave down the steps of crime and degradation, until there is nought but what is vile and vicious left as the award of time. Who shall say that the one is immortal, and the other does not possess the divine prerogative? The latter has only succumbed to conditions that he could not control, and what of the former? Does he receive from the hand of omnipotence the boon of immortality for scaling out the strongest elements of his physical and spiritual being, which was done in the other case also?

It will not do to condemn any part or portion of the human family to a fate not decreed for all through the universal and infinite laws by and through which all live, move and have their being. When matter becomes so refined and etherialized that it enters into and builds up an individual spiritual entity, we contend that it cannot be resolved back to its primordial condition, as it implies retrogression, and in this retrogression all matter must be included. It is in obedience to the same divine and infinite law that all spiritual entities are built up, and through the infinity of the law by which one spirit is annihilated. In the infinity of relations and conditions all mankind are becoming more refined and etherialized, and no matter how low in the scale of development a man may be, he must, through the action of the immutable laws that govern the universe progress beyond and above his primal condition. This is the inevitable sequence of a power or force as much beyond his control as the conditions that moulded his moral and mental status. A man is no more responsible for his mental or moral status than he is for the color of his hair or his facial expression, and should not be held responsible therefor. He should not be condemned for what he may be, as he is the legitimate expression of the cause underlying his primeval development.

Have not Spiritualists sufficiently outgrown the teachings of Calvinism to render justice to all conditions of life? It is generally conceded that they believe in equal justice and to show any degree of partiality

in its distribution, limits its action, and we are again sailing upon the sea of old Calvinism. The only difference is we have changed the orthodox hell into the materialist's idea of annihilation; and we are not as just even as they, as they congnize all to the same fate, leaving none to share a state of eternal bliss within the confines of the turbid sea of cruel injustice. There is but any difference in the divine law of life that ushers into existence an immortal soul, whether upon a high or low plane of morality. Neither can there be any difference in the creative force or power that projects and propels the creation. The difference is alone in the conditions in which the germinal essences or properties are outwrought and built up. Antenatal inheritances, climatic and planetary influences before birth, and the physical environments after birth during the period in which the pliable moral and spiritual natures are receiving into their chemical laboratory the influences that help to mould and develop them, are included in the conditions that determine man's moral and spiritual status as well as their intellectual capacity. Man, having no choice as to what his physical environments shall be and having no choice as to parentage or his antenatal or prenatal inheritance, what law should condemn one, and grant any boon to another, that is generated, generated and born through the same universal and immutable law, and thus be better fitted for the special works now before me. But at this point in my history, a new and somewhat unpleasant phase of my mediumistic experience began to be developed, some of the particulars of which I will now give.

I have already made some reference to measures which seem to be employed by the spirit wisdom for the discipline of mediums, to the end that their capacity of usefulness may be enlarged. Hitherto, however, I myself had experienced but little of this. Almost all that had come to me from the unseen life, had been pleasant and instructive. My own little family had often been most delightfully near to minister to my affectional life; and many intimate friends—especially those who had been my brother ministers in the earthly life—had been around me to impart of their social, intellectual and spiritual help. One of these, of whom I have already made especial mention, had been particularly friendly and pleasant in his intercourse with me—almost as familiar and natural as when, in our earthly experience, we had roomed, and studied and taken our rambling walks together, whilst in the pleasant town of N., we were preparing to enter the theological school.

But now a change was at hand, a change so bitterly disappointing as, for the time being, to cast me out of my earthly paradise, and drive me into the wilderness of doubt and despair: for I was now to take my first lessons in those peculiarly trying experiences which, as I am now inclined to believe, have made up some part of the discipline of all who in any degree have been called upon to become mediumistic teachers—consciously or unconsciously so—from the days of the great Nazarine prophet down to the humblest of our medium-instructors of to day.

That there should be something like organized and orderly action in so important a matter as the right preparation of those who are organically fitted to become useful agencies of the Spirit-world, is certainly no unreasonable thought, especially when we consider that, from all we have been able to learn upon the subject, that higher life is pre-eminently, even perfectly, a world of order. At all events, I give it as the result of my own personal experience, as well as of considerable knowledge of the experience of others, that the work of medium development is accomplished mainly at least, by bands of spirits especially fitted, and organized for that kind of work. But of the special methods employed by them, little can be known by us, for in their very nature these methods are of a peculiar and esoteric character. It is sufficiently certain, however, that the action is of a nature to throw the subject into a great variety of difficult, and often painful experiences, through which, if rightly improved, he will become wiser and stronger than before.

But to return to my history.—For I do not intend in these papers, to enter into anything like speculative thought. As I now understand the matter, at about the time of my leaving M.—, I was given over into the exclusive care and control of one of these medium-helping bands, to the end that my general, but more especially my mediumistic condition might be more fully perfected for the new work before me. But I did not understand this to be the time, and so an additional burden of doubt and difficulty was made to rest upon me, a burden, however, which was a very important help in the action to be brought to bear upon me.

These medium-helping spirits into whose hands I had now fallen, though wisely adapted to the work they have to do, are yet—seemingly at least—not especially elevated in their moral condition. Yet in order to be able to do their work thoroughly and in their own way, they claim, for the time being, the entire control of the subject and his surroundings—the especial guardians consenting to this for the good which is to come of it. It does not appear, however, that the natural guardianship is wholly withdrawn even during this period, but it is only a temporary retirement from the immediate control of things; with the reserved right to resume should emergencies seem to demand it. And so, at such times, our special friends and loved ones wait in hope and faith, until the wisely appointed ordeal is passed, and their dear one is fitted for a higher work than before.

It will be needless to give the full details in this new school of trial; a few only of the prominent items will suffice to exhibit to the reader the general character of what I had now to submit to at the hands of my invisibles. The first, and not the least trying of these experiences, consisted mainly in a skillful personification of my special friends and dear ones. And it was not until after the lapse of considerable time, during which I had been led into various false positions and expectations, that I was able fully to detect the imposture. And when I thus found out that I had been made the victim of a gross and cruel fraud—so it seems to me at least—I was indignant in the extreme at the shadowy and deceptive influence around me; and then and there resolved that I would have nothing further to do with it, but resolutely spurn it from my presence. But the meddlesome voices still continued: I could not at once and fully, drive them away. They, however, no longer pretended to be what they were not, but owned themselves to be the utterances of the somewhat unscrupulous agents for a special work to be done upon me; and plainly intimated that there could be no deliverance for me until that work was finished. But I had no faith in this statement, nor in anything that could now be said in this way; so henceforth for a long time it was war and not peace with the unseen at-

have endeavored to state our position clearly and distinctly. It is not our intention to stir up a fierce combat of words, and hope that our criticism will be received in the same spirit in which it has been written, the spirit of fraternal love.

LIFE WITH THE SPIRITS.

By Ex-Clerics.

(Continued from last Number.)

MEDIUM-TRAINING.

After the work of printing and sending out my pamphlet—Circular was fully accomplished, I became decidedly impressed that I should give up wholly my position as a regular preacher and pastor, not only at M.—, but also in the denominational field generally. For my mind was so deeply interested in the new work, and the spirit influences around me seemed to press so strongly in that direction, that I was impelled wholly to surrender myself to a co-operation with my invisible helpers. I therefore resigned my position and made my preparations to visit my native home, and spend a few months among the hills and mountains of Vermont, hoping thereby to regain some what my lost physical vigor, and thus be better fitted for the special works now before me. But at this point in my history, a new and somewhat unpleasant phase of my mediumistic experience began to be developed, some of the particulars of which I will now give.

I have already made some reference to measures which seem to be employed by the spirit wisdom for the discipline of mediums, to the end that their capacity of usefulness may be enlarged. Hitherto, however, I myself had experienced but little of this. Almost all that had come to me from the unseen life, had been pleasant and instructive. My own little family had often been most delightfully near to minister to my affectional life; and many intimate friends—especially those who had been my brother ministers in the earthly life—had been around me to impart of their social, intellectual and spiritual help. One of these, of whom I have already made especial mention, had been particularly friendly and pleasant in his intercourse with me—almost as familiar and natural as when, in our earthly experience, we had roomed, and studied and taken our rambling walks together, whilst in the pleasant town of N., we were preparing to enter the theological school.

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tendants around me. I adopted every expedient I could think of to silence their voices, and sometimes with partial success. But whenever quiet and passive conditions returned, the inner voices in some form would return.

This condition of things, with greater or less intensity, continued with me for many months, during which life was, for the most part, a conflict and a burden. Yet sometimes brightness would come to me even through the darkened clouds around me. The medium helpers themselves would at times be quite agreeable in their talk, and many a hearty laugh did I have at the quaint oddities thus brought to my inward perceptions; and at no time in all this experience did there anything come to me that could be rightly regarded as wholly and grossly evil. Then, there were times when the disturbing influence would seem to fall back, and a genuine loving word from dear ones, or some strain of harmonious wisdom from the noble and the good would reach my inward ear.

I will next give some illustrative instances of the different phases of this medium-training experience, first, remarking, however, that as I now look upon the subject, I recognize a benevolent wisdom in the interposition which thus turned me away from a too close and constant reliance upon a communion with loving friends upon the other side; as it does not appear to be well for either of the parties to have the attention often drawn away, the one from earthly duties, and the other from heavenly pursuits.

Are all Souls Immortal?

To the Editor of the Religio-Philosophical Journal:

In his reply to me, published in the Journal of December 13th, 1879, J. Murray Case defines his views more fully on conditional immortality. With your permission, I purpose taking a close, hard grapple with his theory as now presented. I may say first, though the point is irrelevant, that the premises from which friend Case "judges" me to be a "materialist," will not logically support his deduction, especially if we strike the word "which" from the following question, as it was not in mine: "What is the logical necessity to have souls of any kind, much less two classes of souls which follow from the premise?" In fact, besides, I am not a "materialist," in the common acceptation of the word.

In reply to my question, "Where these laws (of God) may be found?" Mr. Case answers: "We can only arrive at a conclusion relating to the laws governing spiritual beings" from analogy or comparison with the laws of this life." I understand that friend Case is a Spiritualist; if so, does he not believe that these laws may be ascertained to some extent, at least, by actual observation and by testimony? Then, why insert the word "only" in his proposition? Again, I think there is no more fertile source of error than reasoning by so-called analogy or comparison. If there is a true analogy under the heavens, or two different things from which full comparison can logically be made, I would be pleased to have either pointed out. I am inclined to think that none will stand the test of a rigid analysis. This thought will become plainer as I proceed.

To save time and labor, I will grant "that we are dual in nature, having an interior spiritual body corresponding to the visible physical organization." After stating that the physical requires food, etc., Mr. Case, further on, says: "It (the spiritual body) therefore requires food to sustain life, and if it thinks, it consumes the elements necessary to produce thought." Why that, "if it thinks?" If the physical organization thinks, keeping up the "analogy," there is no "it" about the spiritual body thinking. If they both think in the "dual nature," which thinking are we conscious of? Both? Who can mark out the thought limits for each? If only one organization in the dual nature thinks, which one does so? If it is the visible physical body, the brain, etc., that thinks, for what purpose have we received the interior body? If it is the interior body that thinks, how can we lay down laws which govern the physical organ of thought and manifestation, as governing the spiritual organism?

Let us take a nearer look by "analogy," at this dual nature. If it is true that, because the physical body eats, so does the spiritual, is it not equally logical to say, that, since the physical body dies, so does the spiritual body? Since all physical bodies disorganize, so shall all spiritual bodies? If the "death" of the body means the release of the interior spiritual body, why not the "death" of the spiritual body mean the release of a still interior celestial body? If a man cannot live in this world without a dual nature, he cannot do so in the other world. Hence, we will either require "the resurrection of the body," or a more interior spiritual body inserted into our now spiritual body, when we go into the spiritual world, or we have a triune nature now. You see how "analogy" leaves us adrift on a shoreless, bottomless ocean. Let us return to observed facts, if there be such. Life is an interchange of relations. The life of a stone consists in its crystallization, carried through to its finest particles. What is supernatural to the life of stone, is natural to the life of a plant, etc.; these new modifications arise, and new forces are set in operation, as we advance from bed rock upwards.

Mr. Case restates his proposition concerning the function of the brain in conferring immortality, and I think his restatement is more objectionable than his first position, which was: "It is the brain that makes the intellect; and I will further add, it is the intellect that confers immortality." He adds now: "I mean to be understood by the word 'brain,' not strictly in its physical sense, but as representing the mental characteristics of the individual." This is obscure to me. Does that which represents mental characteristics confer immortality? Perhaps his best sentence will explain the obscurity: "A well developed physical brain, harmoniously organized, will produce a good 'intellect,' and a good 'intellect,' will cause one to live in compliance with the laws, and that obedience will confer immortality." Here, then, we have the physical brain, harmoniously organized, producing, as first cause, a "good intellect," as first effect; the "good intellect" takes the matter in hand, and, as second cause, causes "one to live in compliance with the laws," as second effect; then the compliance or obedience takes its turn at the wheel, and, as third cause, confers immortality, as third and final effect. What is this but saying, in a long way, that this brain, harmoniously organized, confers immortality? The points that make the restatement more objectionable, are the qualifying words, "harmoniously organized," "good" intellect, "well balanced," and "cause." One word on this term "cause." If one dies before he has a brain to "cause" this obedience, does he not receive or reject it?

Never give way to melancholy; nothing encroaches more; I fight against it vigorously. One great remedy is to take about views of life. Are you happy now? Are you likely to remain so till this evening? or next month? or next year? Then why destroy present happiness by distant misery which may never come at all, or you may never live to see it? for every substantial grief has twenty shadows, and most of them shadows of your own making.—Sydney Smith.

Never teach false morality. How exquisitely absurd it is to tell girls that beauty is of value, dear or no use! Beauty is of value; her whole prospects and happiness in life may often depend on a new gown or a becoming bonnet, and if she has five grains of common sense she will find it out. The great thing is to teach her their just value, and that there must be something better under the bonnet than a pretty face for real happiness. But never sacrifice truth.—Sydney Smith.

not this leave very young children who have passed away, without immortality?

Mr. Case seems to think his theory of practical importance. I doubt it. Since no one organizes his own brain, good, bad or indifferent, what is there practical in the theory thus far? Certainly, if one has learned the secret of organizing the required brain for others, he can obtain immortality for them! That, so far as I am able to judge, is the full extent of its practical importance.

Friend Case concedes that perfect obedience is not required; nay, that perfect obedience is impossible to man. I take it, therefore, that there is no need of discussing "imputed righteousness" or "mercy," to supply the deficiency, and shall not touch these heavy topics only by indirection. Well, perfect obedience being impossible, imperfect obedience is all that is necessary. It makes no difference whether our nature is in its original state or not. It is the cause that is outside us, in our organizer; if it is not, the cause is also outside us, in our organizer.

Now, if imperfect obedience, as measured by more perfect natures, is all that is required, what is the standard, ourselves being

Woman and the Household.

By MARY M. ROOTS.
(Metuchen, New Jersey.)

"O infinite of joy and light,
Where with we are surrounded.
We lift our spirits to Thy bright
Unfathomed and unbound'd!
The Presence consecrates our cargo.
They lie here in us, unware.

"O infinite of righteousness,
Thou life-breath of our being—
With health immortal dost Thou bless
The soul from evil being.
Before Thee purity we bow.
And long and strive to be as Thou!"

(LUCY LARSON.)

GENERAL NOTES.

The *Journal des Femmes*, of Paris, declares that in that city are seventeen hundred women artists, who have exhibited pictures or statuary at the Salon, which indicates a high degree of merit in the picture or statue, since the standard of criticism is more severe in that country than in this. Of this number two-thirds are natives of the city, which shows the great influence of the superb galleries over the minds of residents. Out of the two thousand five hundred authors and writers, only one-third are city born; many of the latter class are Russian women, exiled through necessity or choice.

The Woman's Art Society numbers sixty members, all of whom must be able to contribute original pictures, whether they be professionals or not. They are, in turn, required to contribute information upon art history or news of any kind germane to the society, and to exhibit work at infrequent intervals. Many a poor, struggling woman has been enabled to pursue her studies by the society, if it is found that she has sufficient talent to encourage. They hold a class of drawing for children, a class in Chinese decorations, and for drawing from the model. Mrs. Henry Peters Gray continues to be president.

An educated, modest and winning Indian girl is demonstrating to the world the truth, that not only an Indian, but an Indian woman is a person, and as such is entitled to the rights of an individual. Her speeches, in New York and other places in the east, are models of good sense, temperance, just and true, and well delivered. Yet through them all, rings the wail of most bitter wrongs. We grant that it seems to be in the logic of events, for the red to disappear before the march of the white man. By the same logic, the powerful usurper carries with him the ginshop and the brothel. But that creates no right. So long as such examples as Bright-Eyes confront all argument against the Indian, so long will there exist living witnesses of their capacities, which all effort in the world cannot nullify. All honor to the inspired maiden, Bright-Eyes.

The late death of the widow of Charles Dickens, has revived the story of their unfortunate separation. It appears from his letters, edited by his eldest daughter and sister in law, that he was captious, irritable, obstinate and critical in domestic life, and considered his wife not brilliant enough to suit his tastes, after he became popular. That she had been the affectionate mother of his eight children, seemed to arouse no consideration for her in his mind, when he became deaf to the act of selflessness which speaks volumes about the character of the great novelist.

Lydia Maria Child, who is a widow, lives in serene and beautiful old age, in retirement, at Wayland, Mass. Her mind is clear and enthusiastic in its elevated views of life, its possibilities and duties, as ever, and she walks toward the sunset by pathway strewed with the record of useful activities and good deeds. In the January number of *Harper's Monthly*, is a picture of her bright and motherly face. Her tribute to Oliver Wendell Holmes, was a recognition of his sunny delineation of household affection and virtue, creditable alike to giver and recipient. Mrs. Child's letters to the *New York Tribune*, many years ago, were about the first written by any woman to a newspaper, antedating those of Margaret Fuller by several years. They were delightful letters, full of human affection and profound suggestions, written in a style which was peculiarly her own.

Kate Field brought from Stratford on Avon, a rooted slip of Shakespeare's Mulberry tree, and presented it to Central Park. Miss Field has been largely instrumental in establishing the permanent memorial to the great poet, in his birth-place. She will give a series of dramatic entertainments this winter.

The New York Exchange for Woman's Work, organized for the benefit of needy gentlewomen, opened its rooms less than two years ago, with only thirty articles for sale. At present the sales have amounted to over \$20,000, of which \$14,000 has gone to the consignors of work, and the residue for expenses. A large order business is done, and the rooms, at 4 East 20th street, overflow with things useful and beautiful. Such things as preserves, pickles and cake are to be found here, and large orders for them come even from England. The commission of ten per cent, by no means defrays its expenses. This is done by yearly subscriptions from its members, and from gifts by the charitable.

T. W. H., in the *Woman's Journal*, thus speaks of the "Low Water Mark" in the sea of social change: "We constantly see it assumed, in arguments against any step in the elevation of woman, that her position is a thing fixed permanently by nature, so that there can be in it no great or essential change. Every successive modification is resisted as a 'reform against nature,' and this argument from permanence is that appealing most strongly to conservative minds. Let us see how the facts confirm it.

A story is going the rounds of the newspapers in regard to a Russian peasant and his wife. For some act of disobedience, the peasant took the law into his own hands, and his act of discipline was to tie the poor creature, naked, to a post in the street, and call on every passer-by to strike her a blow. Not satisfied with this, he placed her on the ground, and tied heavy weights on her limbs, until one arm was broken. When finally released, she made a complaint against him in court. The court discharged him on the ground that he had not exceeded the legal authority of a husband. Encouraged by this, he caused her to be arrested in return, and the same court sentenced her to another public whipping for disobedience. I use this story simply to illustrate the low water mark at which the position of woman may rest in the largest Christian nation in the world. All the refinements, all the education, all the comparative justice of modern society, have been gradually upheaved from some such depth as this. When the

gypses described by Leland, treat even the ground trodden upon by woman as impure; when the Mohammedans forbid certain mooses to be entered by a foot, a madman or a woman, they simply illustrate the low plane from which the elevation of Woman has begun. All these things show that the position of that sex in society, so far from being a thing in itself permanent, has been in reality, the most variable of all factors in the social problem. And this invariably suggests the question, Are we any more sure that her present position is finally and absolutely fixed, than were those who observed it at any previous time in the world's history? Granting that her condition was once at low water mark, who is authorized to say that it has yet reached high-tide?

Book Notices.

"THE VALUE OF LIFE." A reply to Mr. Mallock's "Is Life Worth Living." For sale by Jansen, McClurg, & Co., Chicago. Price \$1.50.

A remarkable book with the above title has recently been issued from the press of G. P. Putnam's Sons, (Chicago, Jansen, McClurg & Co.) What first strikes the reader as remarkable in the volume, is that a work of such a character should be introduced to the public under so unpretending a title. Possibly the sagacious author aware of the fact that pompous titles have come to be regarded as suspicious bait, thought an unassuming name would by its rarity attract wider attention than the reverse. The volume appears anonymously, without preface or introduction, dependent like a foundling, for its life upon the public's favor. But a glance at the nude, new-born book reveals at once the marks of a high pedigree and vigorous parentage—the phonology of a child destined to live and make its mark in the world. This volume, as its title shows, is a review or critique of Mallock's recent startling essay, "Is Life Worth Living." No just idea can be given of this "reply" without a brief notice of the "essay."

Mr. Mallock's work—judging from the numerous reviews it has called forth,—seems to be regarded on all hands as something unique, and in some respects a mysterious phenomenon in the literature of the age; sufficient proof of its subtle power to combine specious sophistry with sound logic and to converge their mingled force to effect a grand theological purpose, is found in the fact, that a writer evidently from the most scientific, cultured ranks of materialism has felt called upon to devote to its examination an entire volume of scholarly, labored criticism. The "tug of war" between these acrimonious "Greeks" from the opposing ranks of extreme materialism, natural theism and rigid Catholic theology, affords an exhibition of literary gladiatorial skill seldom seen on the philosophical arena. Mr. Mallock's consummate art, so conspicuous throughout his book, is clearly seen at the very outset in the somewhat vague, sad and seductive interrogation he selects for his title. It seems much on the plan of the famous invitation of the spider, "Will you walk into my parlor?" Little does the unwary reader suspect as he reads on the cover the simple question, "Is Life Worth Living," that he holds in his hand a metaphysical treatise, dealing with the most profound problems of mental and moral science, assailing with masterly ability many vulnerable points of positivism, weaving all at the end into a web of entangling argument well calculated to recall the weary, faithless world to peace and rest in the mighty arms of the infallible church. It seems incredible that in this age of independent thought, any theological skill could devise an argument, that would seem dangerous, and likely to produce a reaction in favor of decaying superstitions. But Mr. Mallock in the opinion of a ripe scholar and cool student of human nature, has done this incredible work in his essay so effectively as to demand serious refutation. Mr. Mallock's profound insight into the laws of the mind is well shown by his so successfully masking the designs of his argument until the proper logical steps tending to produce final conviction were well and firmly laid. The author of the "reply" with equal sagacity counters Mallock's metaphysical legerdemain, by reversing the order of discussion and beginning at the close of what he terms Mallock's "climax." The vital question considered in the "essay" and "reply" is—What is man morally, mentally, religiously and physically, and what his destiny and capacity unguided by supernatural influence? From this central question the arguments necessarily diverge until they embrace the most exciting topics now engaging religious and scientific minds. Positivists and Liberals who have faith in nature and in human nobility and progress, and fearful conservative religious, who distrust all but supernatural light and guidance, can find in these volumes admirable condensation of the best modern thought on these absorbing themes. It is apparent to all upon a moment's reflection that any attempt to give any very definite idea of a consecutive philosophical work in a disconnected newspaper notice, is most absurd. Isolated extracts unavoidably do injustice to an author. The headings to Mallock's thirteen chapters will give some idea of the broad scope covered in "Value of Life." Title to first chapter: "The New Import of the Question"; 2nd, "Morality and the Prize of Life"; 3rd, "Sociology as the Foundation of Morality"; 4th, "Goodness as Its Own Reward"; 5th, "Love as a Test of Goodness"; 6th, "Life as Its Own Reward"; 7th, "The Superstition of Positivism"; 8th, "The Practical Prospect"; 9th, "The Logic of Scientific Negation"; 10th, "Morality and Natural Theism"; 11th, "The Human Race and Revelation"; 12th, "Universal History and the Claims of the Christian Church"; 12th, "Belief and Free Will"; "The Value of Life" is a review of two hundred and fifty pages, and a competent review of the review would also require a volume. Mallock's essay has twelve pages of "contents," covering the wide range of subjects referred to, and the "reply" gives the important points able and unsparing criticism. The first forty pages of "reply" contain liberal quotations from the "essay," the clear thought and model style of which will doubtless create an appetite that will crave the entire work. "The Value of Life" and "Is Life Worth Living" are companion volumes, and will go hand in hand. Those who read "reply" first, will need the essay, and those who read first the essay will find the need of a good answer which is found in "reply." The brilliant, sarcastic wit of the opening chapter, comparing Mallock and the Emperor Julian in their futile efforts to reinstate dying mythology, is sustained through the book, and wonderfully enlivens the labor required to follow the deep train of thought. The style grows more incisive as you grasp the arguments, and an occasional pause over a word used out of its more ordinary sense is doubly compensated by a fuller comprehension of the idea gained by reflection. All serious reflective minds who

are anxiously trying to solve that overshadowing modern problem—What will society and man become, should faith in supernatural religion be totally eliminated from the world? will find in "Value of Life" a very helpful light through the dark metaphysical labyrinth.

CHRISTIAN AND DEIST, and the Prophet. Being a business man's views upon religious and social matters. By D. V. A. Page 228, 1st mo. Price, \$1. Charles P. Somersby, New York; Jansen, McClurg & Co., Chicago.

The author says in the beginning that he writes to "supply, in a measure a demand, from those seeking after truth as to the authority of the Christian and Jewish scripture." He was early taught to believe the Bible the revealed word of God, but from childhood had a deep rooted aversion to the attributes usually assigned to the Creator. This feeling becomes at length so powerful that he was constrained to give the whole subject careful study and thought, the result of which he embodies in the volume.

He has written in the form of a dialogue between a Christian and a Deist, for the purpose of presenting fairly both sides of the question. It would be highly interesting if "Christian" had been as real and earnest as "Deist." If a well informed devoted Christian would write his side, as "Deist" does, a highly important work would be presented. Of "Deist's" facts, arguments and conclusions no exceptions can be taken. He is an able champion, and in deadly earnest. But "Christian" is a man of straw, who only says "Go on," and asks questions, when "Deist" gets out of breath or wants a peg on which to hang a paragraph. He is a fluent writer, well informed and fearless, and will be welcomed by a large class of liberal thinkers.

The last portion of the work is devoted to a poem on the "prophets," giving in easy verse the sayings and actions of them all from Moses to Joe Smith.

Part Third of Mrs. Martha J. Lamb's "History of the City of New York."

Will open with a graphic description of the battle of Long Island. While the authorities to whom she credits the source of her information are all the well-known American historians, readers of her book will find the subject enveloped with new charm and abiding interest.

Mrs. Lamb's "History of New York City" has already taken rank among the great histories of the world, and while being a faithful record of the growth of a great city, is also a full transaction of some of the most important events in American history.

Among the illustrations will be found a copy of a curious miniature portrait of George Clinton and his wife, now in the possession of Mrs. Cornelius Van Stensel, and now for the first time shown to the public; the home of General Philip Schuyler in Albany; and a fine full-page mezzotint frontispiece, as in other numbers, representing the Richmond Hill House.

Subscription for the work, consisting of 32 numbers, will be received at 50 cents a number.

A. S. BARNES & CO., 111 and 113 William St., N. Y.

The Ethics of Spiritualism.

Of this work, M. D. Cowdry of Geneva, Wis., writes: "It is destined to be read by reading, thinking people throughout Europe and America."

The Fulton, N. Y. Times say: "Written by Hudson Tuttle, an author of not only a great deal of ability, but a great deal of independence and frankness; so that those who read him will be pretty sure to get the truth, and the whole truth as Hudson Tuttle sees it, and not the echo of some captious but superficial philosopher."

Norman Leander, writes: "I read with great interest "Ethics of Spiritualism," as a literary and philosophical production. It ranks high.

Magazines for January not Before Mentioned.

The *Journal of Speculative Philosophy*, (G. J. Jones & Co., St. Louis, Mo.) Contents: Kant's Critic of Pure Reason, Criticized and Explained by himself; The Method of Thought; Professor Caird on Kant; Kant's Deductions of the Categories with Special Relation to the Views of Dr. Sterling; Notes and Discussions; Book Notices; Books received.

The *Western Magazine*, (Pierce, Patton & Co., Chicago,) Contents: Chicago, a poem; Browning's Christmas; Sonnets; Celluloid; Questions; What Organization is doing for Women; More Light in the Home Circle; Autumnal; A Word Concerning the Nude in Art; Woman's Work as Affected by the Industrial Organization of Society; Editorial; Literary Notes; Eclectic.

St. Louis Illustrated Magazine, (Magazine Co., St. Louis, Mo.) Contents: Hot Springs, Ark. & Confederate Colonel's Story; Jenife Grove; Fashions for January; Star and Bell; Probation; Alas! A Dream; Timely Topics; Eighteen Eighty; Mother's Hour; Legendary; Rose Cottage; Monday.

The Normal Teacher, (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Grammar Department; Miscellaneous; Notes and Queries; Examination, College and Publisher's Departments.

The Health and Home, A Family Medical Journal devoted to the best interests of mankind, published monthly at No. 245 Tremont street, Boston, Mass.

Psychical Studies, (Oswald Metz, Leipzig, Germany.) This magazine is devoted to the spiritual philosophy and has able contributors.

The Herald of Health, (M. L. Holbrook, M. D., New York City.) A Magazine devoted to the culture of body and mind.

The Shaker Manifesto, (G. A. Lomas, Shaker N. Y.) This magazine is published by the United Societies, and contains interesting articles by able writers.

THE VOICES.

By WARREN SUMNER MARLOW.
WITH FIVE PICTURES OF THE ARTIST, ENGRAVED IN METAL.

FOUR POEMS.

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The Voice of Prayer.

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Relgio-Philosophical Journal

JOHN C. BUNDY, Editor
J. B. FRANCIS, Associate Editor

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Facts of Spirit presence and Mediumship—A Host of Witnesses from many Lands.

We have spoken of the facts and ideas of spirit-presence as the ground of unity beneath the external differences and diversities of Spiritualists. It may be asked, Are the facts well established? Are the ideas higher than those of the orthodox church? Amidst the conflict of testimony, the criticising of some mediums, and the exposure of an occasional fraud, some, not well-grounded in knowledge and rational faith, have doubted of the whole matter and felt like going "back to the flesh-pots of Egypt"—the comforts of a popular church,—or to negation and materialism.

To all such, to all tried and well-grounded Spiritualists and to the inquiring and waiting host in the outside world, we would give the deliberate conviction,—reached by years of investigation, in which we have sometimes met fraud and often error, but have been richly paid by the abundant and invaluable truths and facts that we have gained and witnessed—that there is nothing in the realm of science more fully and strongly proved than the facts of spirit-presence and manifestation, and the reality of mediumship.

This we say confidently, not merely because our personal experience points that way—for the experience of no one person, is enough to fully justify such a statement—but because a host of competent witnesses, in every region of the wide world, confirm this testimony. A score of the first living scientists in Europe, Butler of St. Petersburg, Zellner at Leipzig, Wallace in London, and others, are competent and critical witnesses. A goodly company of accomplished and eminent ladies and gentlemen, leaders in the best thought and ornaments of the cultivated society of European capitals and American cities, add their testimony. We can summon the true and brave reformer, too—George Thompson in England, Garrison and Giddings in America. Lights in the realm of literature, names known and honored among statesmen and the great leaders of nations, in our country a multitude of its thoughtful and competent middle class, who do their share of the world's manual labor yet have clear heads and fine spiritual culture,—all of these men and women of undoubted integrity and capacity, can be added to the list of witnesses. But it is not yet full; we can add a little company of tried and true clergy men, some still in their pulpits, others scourged out by the whip of sectarianism, and the lash made a blessing by sending them into God's free air. Of them we can say, as Whittier said forty years ago of the little band of anti-slavery clergymen in New England's faithful among the many faithless to freedom:

"Aye, there's a glorious remnant yet
Whose lips are wet at freedom's fountain,
The coming of whose welcome feet
Is beautiful upon our mountain,
Men who the Gospel tides bring
Of liberty and love forever,
Whose love is an abiding spring,
Whose peace is like a gentle river."

We can call from the South Sea and from Asia, and the educated and intelligent Spiritualists of Australia will answer. Keshub Chunder Sen from his Calcutta-pulpit, Peary Chaud Mittra from his study, where the hours he can spare from the courting-house of his Calcutta business are spent, will add their word, while California and Oregon send back an affirmative response. It is literally true that—

"From farthest Ind to each blue erg
That beats, o'er our western sea," reaches the wide range from whence our abundant and weighty testimony is gathered. Verily it is a sober and solid fact, this reality of spirit-presence and manifestation. We have a great deal yet to learn, but we have learned much that is beyond price. So we can well take courage and go on.

As to the mediumship through which these facts largely come, the fraud and error are on the surface and at the verge and margin, the reality in the broad central realm. We have sought in our sifting and exposure to

make this perplexing and misty margin narrower, that all might better reach the central realm. With that found there is no doubt of the reality and excellence of a great deal of mediumship, as precious help valuable yet not infallible. We bear willing testimony to the value and genuineness of good public mediumship, and we are all learning that much that is valuable is hidden from the public, yet known and prized by friends and families. Of this we need, and should have, more.

As to the value and inspiring power and wisdom of the ideas of Spiritualism as compared to those of orthodox sectarianism, or even "Liberal Christianity," those who have passed from darkness toward light, or from the faint flush of dawn toward the rosy hue of opening day, can realize the change. Those who have sat bowed behind dungeon bars, with a faint gleam of light struggling through a narrow slit in the stone walls, and have worn fetters that gave but the small range of the cold pavement, and have had the walls pushed aside, the sky and sunlight revealed, and the broken fetters tossed away as by angel hands, can prize their new light and broader range.

We have been largely paid for our toils and trials, our doubtful criticisms and troubles, for we have won rare spiritual truth. We can all persevere, for there is a great deal yet to learn, and we shall gain in wisdom and charity and justice as we go on.

Both General and Specific.

Gen. J. Edwards, formerly of Arkansas and now in Washington, writes Mr. Roberts as follows:

"I think from the indications from the subscribers, Mind and Matter is increasing in favor and patronage in the same ratio of the decrease of the RETRO-PHILOSOPHICAL JOURNAL, and will continue. What is contemptible, is for Bundy to throw himself back upon his reserved dignity."

The world has often been called upon to pay respect to Christian soldiers, and to this Christian Spiritualist soldier we don't mind waiving our dignity and endeavoring to calm his perturbed soul, by paying our respects to a few of the squad with whom he finds himself so congenitally mated; we do this with all the more slowness from the eminently Christian spirit which our amiable brother soldier has of late displayed and trust our subscribers will patiently bear with us while we are off our "reserved dignity" trying to mollify this "exalted" Christian Spiritualist.

We candidly admit there are some grains of truth in the first statement above quoted, and will show to General Edwards specimens of the class of recruits his friend Gen. Roberts is getting. First let us begin with Gen. W. B. Parish, of Stowe, Vermont, who in a late number of the Philadelphia pyrotechnic, is quoted as saying, "I took it (the JOURNAL) for several years, but at last got sick of the course they pursued."

General Parish is a clever, easy going Yankee teamster who, so long as he could read the JOURNAL without paying for it, never "got sick" of it; but when after repeated dues we failed to get our pay and stopped the paper, his interest in it somehow ceased, and we hold his note for \$6.00 now nine months past due, which we have "got sick" of and will sell at a large discount as the General is probably execution proof.

General Thomas R. Hazard owes us an advertising bill which he no doubt always intends to owe, though we hold his written order for its insertion, and have offered to settle on his own terms; like a certain class who believe that "good spirits will certainly lie," he seems to act as though good Spiritualists had a right to withhold just dues from a paper that fails to credit his materialization vagaries or publish his puffs for patent pills.

General Andrew Stone, M. D., felt grieved because we would not continually puff his book and also because we asked payment of his account, so he too joined the Jersey General's army.

General Mary E. Weeks, of Chicago, one of whose several vocations is that of serving the public as a trance medium, also has a grievance and joins her forces with Gen. Roberts, Edwards & Co.

This recruit sometimes travels and gives settings in Iowa under the name of Mrs. Gardner, but so long as the same Indian virgin, "Sunbeam," controls her we suppose the alibis are entitled to General Roberts's sheet as a premium just the same.

This motley army is also reinforced by a number of volunteer contributors, whose articles lacked sufficient merit to entitle them to publication in the JOURNAL; they are among the most noisy of General Roberts's party and no doubt, he will be very glad to publish their incubations for want of anything better, as he numbers among his contributors scarcely a representative writer.

So we might go on, General Edwards, ad infinitum, naming quite a list of malcontents, as well as non-paying individuals, who are owing us from a few dollars up to a hundred or more, and who, as they cannot longer blind us as to their true character on the one hand nor get further credit on the other, have gone where they can do best.

For every such camp-follower whom we have driven before our victorious army into the ranks of General Roberts, we have obtained dozens of good, true, moral men and women as recruits. General Edwards, you and your chief are welcome to your recruits and we hope you will be happy with them.

Though we have laid aside our "reserved dignity" in the foregoing general statement to satisfy General Edwards, we have strict-

ly adhered to the truth, and should the General really and truly desire more of it, we have a large reserved stock from which to draw. Until he shall manifest his desire we once more fall back upon our "reserved dignity," a commodity of which the General's friends seem to be wholly lacking.

The Reasons Why We Decline the Chromo, Engraving and Free Pass Business.

To the inquiry of a friend who asks why we do not offer premiums, we reply:

We do not propose to impose upon the spiritual public a high priced paper and then balance the matter by a gift of chromos, engravings, or a free pass to a spiritual dance. Our object is to supply the demand for a vigorous journal, filled with the best thought of the best thinkers, and the news relative to Spiritualism in the world; in short, each week to present our readers with the status of the great spiritual movement, its facts and phenomena, science and philosophy throughout and the world. We also propose to do this for the least possible price that will maintain our enterprise on sound financial basis. We intend to make our paper sufficiently interesting and valuable, so that it will be sought after for its own merits, and not taken for the purpose of securing something else. We might have maintained our price at \$3.15, and offered a large chromo or engraving as a premium, and that too with decided gain, for such chromos and engravings as newspapers offer may be readily purchased in quantity for from twenty to twenty-five cents each, even when retailed at two and three dollars. We might have entered in partnership with some medium, giving a free ticket to a service, and divided the profits, with equal gain. But we believe our patrons prefer, if there is any surplus profits in publishing the JOURNAL, that the paper should be made cheaper, rather than maintained at the old price and a small percentage given back in a picture. If we could afford to give a subscriber a three dollar picture with his paper, we should at once reduce the subscription price, and let him purchase the picture or not, as he pleased.

The chromo business is about worn out, though still retained by a few journals. At first it was a winning card, and some papers ran their circulation up enormously by premiums of chromos, the actual cost of which was not ten cents each. This circulation fell off as quickly as it was gained. The public became wise by being duped, and several of the papers whose circulation was thus unhealthily inflated, have since passed through bankruptcy.

Instead of any such policy we have taken 63 cents from the price of the JOURNAL, which would buy three chromos or engravings, such as are usually sent out, and to clubs make still lower rates. When our circulation justifies, we intend to make the price still less, for we have one object constantly in view, to publish the best spiritual paper at the lowest price. In this work we ask the co-operation of every reader. If each one would do what he (or she) readily could, viz., send one new yearly subscriber, we could on our part reduce the price of the JOURNAL to two dollars, and then make a greater profit than at present.

We know from close observation of the labors of many who have been active in sending new subscribers, that success will attend the earnest and persistent attempt of every one who makes the effort to extend our circulation.

Thomas Paine's Birthday.

Each year the black cloud thrown over the memory of Paine by fanatical religious and English enemies of liberty, is growing lighter, and a knowledge and appreciation of the author-hero of the revolution becoming more widespread. All broad-minded people regardless of differences of belief can unite in doing honor to the memory of a man whose influence has been so potent for political and religious liberty.

On Saturday last, some twenty prominent citizens, met at the Palmer House, actuated by a desire to show the world that Chicago, in the midst of her gigantic commercial undertakings, has not forgotten the man who did so much to prepare the way for the prosperity of the country. Much earnestness and enthusiasm was manifested and the following preamble and resolutions adopted:

WHEREAS, It is meet that a public and lasting recognition should be made of the memory of Thomas Paine for his signal services in the cause of human freedom and the liberty of thought; therefore,

Resolved, That this meeting do appoint a committee of three to report at some future session a plan for a permanent organization, with a name, rules, and necessary regulations.

Resolved, That at once measures be taken to erect in some desirable and suitable place in this city a statue to the memory of Thos. Paine.

Resolved, That Robert G. Ingersoll be invited to deliver a lecture in this city upon the anniversary of Thomas Paine's birthday, Jan. 29th, for the benefit of a fund for such a purpose.

Resolved, That a committee of eleven be appointed by this meeting to make arrangements for such lecture, and to take charge of the proceeds; and to be an executive committee for all purposes until the permanent organization of the proposed society.

Central Music Hall, the largest and finest in the city, occupied on Sundays by Prof. Swing's society, has been engaged for the occasion, and Col. Ingersoll has promised to deliver the oration, so that the success of the celebration is a foregone conclusion.

Notice Dr. Watson's offer on the sixth page.

Underwood on Bennett.

In November last Mr. B. F. Underwood wrote a letter from Boone, Iowa, to the *Truth Seeker*, which the editor of that paper suppressed, although he had called for expressions of opinion from Liberalists. It seems only such letters were wanted as would either approve, condone or make light of Mr. Bennett's offense, therefore space could not be found for Mr. Underwood's letter which, after waiting nearly two months, he published in the *Index* of the 6th inst., from which we publish, approvingly, the following extract.

"...More than once have I told Mr. Bennett, in private conversation, that I thought he gave too much space in his paper to the details of the *amours* of the clergy, for the reason that, while they show beyond doubt that the clergy, like other men, are liable to go astray, in no manner do they prove the falsity of the doctrines they advocate. And now, when the clergy and religious press all over the country are pointing to Mr. Bennett as an illustration of the demoralizing influence of Liberalism, it is quite as evident that, although his letters and confession prove that the editor of an anti-Christian paper may act as foolishly as a Christian minister, or even a Christian bishop, yet his conduct is no argument whatever against the truth of the great principle of free-thought. Col. Ingersoll is reported as saying that, if the Bennett letters are genuine, their author should be 'put in a bag with Bishop McCoskey and both be thrown into the Bosphorus'; but there is no man more generous or lenient to the erring and unfortunate than the eloquent Colonel, and I am sure that, while neither he nor any other true Liberal will attempt to justify or apologize for D. M. Bennett's conduct, all right-minded men and women will feel pity for him in his misfortune. Indulge the hope that he will learn wisdom from his past folly, and encourage every well-meaning and honorable effort to regain self-respect and the respect of his fellow-men. That his standing and influence among Liberals will remain unimpaired, he certainly cannot expect, unless, indeed, his estimate of their character is lower than I have reason to believe it really is; but it is 'never too late to mend,' and if Mr. Bennett, instead of attempting to crush the girl that would not yield to his desires, and wrangling with those who object to his past method and past conduct, will honestly try to repair the injury he has done to Liberalism, sympathy and encouragement will not be withheld from him in such an effort.

A Haunted House.

It appears from the *Tribune* of this city, that Officers Barrett and Schoenfeldt have been terribly frightened, and the cause was this:

"At about one o'clock last Friday morning they were strolling past the corner of Fulton and Green streets, when they heard the noise of a person moaning in the tenement house No. 190 Fulton street. They afterward averred that they distinguished the words of a human being crying, 'Oh, let me out.' They rushed in with a revolver in hand, and found—a haunted house. There were two families in the dwelling upon the first floor, and one above. They waited until they heard one or two ghostly manifestations, when they fled incontinently, and each tried to see which could get to the Madison street police station first."

The *Tribune* reporter visited the locality and after a thorough investigation reports as follows:

"The inmates claim that they are susceptible to the influence of the dread presence, and can predict the rappings before they come. While the reporter was there, sitting upon the bed, Mr. Gale, Mrs. Cardinall, and her husband remarked that the raps would soon be heard, for they could feel the presence of some invisible substance, and everybody in the room, including two or three neighbors besides the family, vowed that they detected an intensely strong and disagreeable smell, like that of a charnel house.

"Sure enough, as all predicted, there suddenly came two terrific blows upon the headboard of the bedstead. The writer had purposely placed himself in a position at the head of the bed, with his arm extended and resting against the headboard, and his hand between it and the head of the patient. He did this immediately after hearing the first raps. Being fully prepared for the event, and on the close lookout for fraud, he keenly watched the surroundings, and particularly the hands of the woman and her whole person. When the heavy blows came there was no mistake by the senses. The noise was upon the headboard, and the force was such as to cause a heavy vibration, which was distinctly felt upon the arm resting against the board. The effect was startling."

Theory of Sin.

Rev. Henry Ward Beecher gives the following views of "sin."

"I have a profound conviction, not merely of universal sinfulness, but that it is found in the very divine method of human life, and that sin is fundamental with the structure of the globe. I reject, of course I reject, the theologian's teachings as to the imputation of Adam's transgression to his posterity. I believe that men manufacture their own sin and that it does not come down as an heirloom from their ancestors. That there is a connection between ancestral sin and ours that does run for two or three generations, I admit, and to a limited extent this heredity is a fact to be recognized. But that the whole vast population of this globe has had divided up among them a dividend of Adam's original sin, let those believe it who can, not I. I believe that the whole race sinned, and do, still, on their own account, and not on account of any push that is given them. I reject the theories of imputed sin, but I recognize the universal fact that the spirit of man is weak and that the flesh of man is strong, and that this is universal and that it places each individual at an immense distance from ideal excellence of a perfect manhood by obedience to the law, and that the human race never gave but one instance, and that our Master, Jesus, who obeyed the laws of God as they are in his body, as they are in the physical globe around him, as they are embodied in society, as they are made known in the lives of heroic men and in the sacred records. Not a single individual of the whole human race ever came up sinlessly except Christ."

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

J. Madison Allen speaks during January at Sturgis, Mich.

Joseph D. Stiles lectured in Quincy, Mass., Sunday, January 11th.

Mrs. Abby N. Burnham has been lecturing very successfully at Haverhill, Mass.

Ed. S. Wheeler, of Philadelphia, for some weeks past has been lecturing in Vineland, N. J.

Mr. Alm. S. Hutchinson pays his respects to his particular friend and admirer, on our sixth page.

"Life Beyond the Grave," is, we understand, about to be translated into German. For sale at this office.

On another page will be found the testimony of our Denver friends in favor of Mrs. N. D. Miller's medical powers.

C. B. Lynn's address during January will be 80 Austin street, Worcester, Mass. He can be engaged for February or March.

Mrs. Esther Y. Bridge, of Denver, Colorado, a correspondent writes, is a most estimable lady and a gifted inspirational medium.

Voices from the People.
AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Holy Maid of Kent.

BY EMMA TUTTLE.

Back in the world's blood blushing years,
When only royal tongues were free,
The angels chose a Kentish maid
To wear the robe of prophecy.
Although the chambers of her brain
They sent the truths in Heaven sung,
Until they dropped in golden words
Of wisdom from her unshodded tongue.

The grave church fathers came to hear,
And scorned her not so pure she spoke,
But drinking in celestial draughts
To the truths of God awoke.
And when she spoke reproach to sin
In lowly places naught was said,
But when the monarch was rebuked
The Kentish maiden lost her head.

When the eighth Henry wore the crown
Of England o'er his lustful brows,
He coveted unrighteously
Fair Anne of the queen's house.
So with a cruel hand and heart
He pushed aside his Spanish wife
With murderous coldness, though she prayed
Him name what fault did blot her life.

She spoke in meekness of her truth;
Her words were copied from his own.
Mentioned with reverent tenderness
Their children making tearful moan.
It naught availed "Kata go thy ways,"
He had in voice still cold and coarse,
And turned to Wolsey and the rest
To press the need for her divorce.

Feeling for Katherine's deep woe
The holy maid of Kent spoke out,
Doubtning in the name of God
What the crowned beast would bring about.
For this the fat-faced monarch had
She should at once beheaded.
Her crime was that her woman's heart
Tilted a sister's misery.

One search would think a lion, crowned,
Would dare to crush a little flower,
And use on such a fragile thing
His full prerogative of power.
But thus it was, upon the block,
She laid her pretty aured head,
And by the order of the King
The sturdy headman struck her dead.

Gold Among the Leaves.

[Reproduced by request.]

When the sun in the radiant East rises up,
And earth's foul hood with rapture heaves,
There's a diamond sparkling in every cup,
And glittering gold among the leaves,
And a loving eye the light perceives
Of the glittering gold among the leaves.

When over the world the sun rides high,
Beholding the web that each worker weaves,
The lips may laugh, but the soul will cry
Over a something lost that it ne'er retrieves,
But the tangled web that each life agitates,
One golden thread in the warp relieves.

When the day is done and we go alone
Thro' the stubble of life, how the spirit grieves
At the little we gather for all that was sown,
But there's a low twitter-birds under the
caves
And hidden away under the gathered sheaves
In the golden grain the soul recycles—
The light that brightens life's withered leaves.
—J. C. Hulman Knous.

Whimsey Makes Mankind, Is Light.

To the Editor of the Religio-Philosophical Journal.
We can toss a thousand acorns aside from our way, by single movement of the arm, but let them be scattered in adapted soil, and grow a hundred years, and it will require months of severe toil to clear the ground, and supply their places, with the life-sustaining fruits of civilized industry. Say not then, O careless ones of the world, that it makes no difference what seed we sow in the tender minds of the young, nor to what influence they are exposed, in the molding youthful period; neither deem it unimportant when the true line of distinction between good and evil is made clear before us, and we are able to make a deliberate choice, to which side we cleave.

A character is the outward manifestation of the inward life, from whence all action proceeds. It is not subject to permanent transfer, nor can it be changed except by a change in the life and the motives that govern our actions.

As the moral quality of a life free from superstition, determines in a degree the measure of spiritual truth it is able to receive, it is thus:

"Faults in the life, breed errors in the brain,
And these reciprocally, those again.
The mind and conduct mutually imprint,
And stamp their image in each other's mind."

How important then that we watch closely the springs of conduct, and seize upon and fix in action the first germs of truth as soon as they appear, lest the opportune moment to secure them pass by, and we be found wanting in the good designed for us in the harvest; or even a worse thing befall us, through judicial and spiritual blindness incurred by disobedience to the light which was given, acknowledged and rejected. As said the great teacher, "If that light which is in you become darkness, how great is that darkness!" "If things be clear, thy whole body shall be full of light."

However clear the light may be, one hesitates because of the cross, and those acts contrary to gratify inclination, the light will have become less clear, and the germ of another and false standard of judgment is planted in the mind, which thus becomes divided, uncertain and fluctuating; and unless the disturbing cause is plucked, will go on increasing until all righteous judgment within is overturned, and spiritual darkness ensues. This darkness will be more or less dense, in proportion to the previous enlightenment of the understanding, and the extent of departure in action.

The only known method of recovery is, by an appeal to, and union with, an upright standard without, before which the errors must be exposed and rejected, and a course of right doing established through the guidance of another, true mediator, until evil tendency is subdued and healthy action restored.

The central moving power of this age, emanates from the judgment, before which nothing but the truth will stand, and around which the chaotic elements liberated by the crumbling of false, or decaying systems of the past, already begin to revolve.

The reviving presence of "The Son of man," is changing the mental paces of the powers of thought, to readjust them in harmony and co-operation with the order and design of the Kingdom of Righteousness, which was promised should be set up in the latter days, and break in pieces and consume all other kingdoms, and increase and stand forever.

In accomplishing this work will be completed that word of the divine teacher: "There is nothing covered that shall not be uncovered, and secret that shall not be known." This is the great battle of Armageddon, which is fought with the sword proceeding out of the mouth of those who live the truth on one side, and those who seek to establish falsehood on the other.

Even so, may the power and light of divine wisdom, increase among men, until every covering of hypocrisy is removed, and every rotten foundation

is exposed to full view. The true Lord of Harvest, bless all honest workers in this field. That Lord is the Truth himself and herself, and who will sustain his servants. Truth is the real savior.

We offer the foregoing as an introduction to the enclosed hymn, and for the consolation of honest tollers:

WE ARE SICK.

All things here on earth revolve,
Indicate a Great First Cause,
From whose sight there's naught concealed.
All omniscient are his laws.

Every thought, word, and action;
All lie open to his view;
None can hide the least transgression,
We are seen in all we do.

Mortals, here, may try to cover,
And conceal their sins awhile;
There's a God who will uncover
And expose the deepest guile.

True as heaven's star existed,

Watchmen here their vigil keep;

Every villain shall yet be lifted.

There's an eye that never sleeps.

Altho' conscience seems to slumber,
And resigns its sweet control;

Yet each dead records its number,

Deep entrapslage on the soul.

And from thence, the soul eternal—

Takes impresario day by day.

Whether spiritual or carnal,

Good or evil, ye or nay.

Who can hide a guilty conscience?
Fearful state of sin and woe!

Who can grope thro' time, unconscious.

And their slapping never show?

Who can smother flames unceasing,

Keep concealed the gnawing worm—

Shame and guilt their load increasing.

Nor with inward horror squirm?

We may seek to veil from mortals,
Deeds which cannot bear the light;

Can we hide from the immortals?

That surround us day and night?

Are not thousands now holding

Every action, word and way?

And our very thoughts unfolding

In the blare of endless day?

Have not those, who stand converted
With the source of truth and light.

Many a secret sin detected

And exposed to mortal sight?

Are not all our words and actions

Fruitful which mortal eyes can view?

Truth without deceptiveness?

We are seen, yea, through and through

But the honest, pure and holy
Never fear the searching light;

Knowing 'twill increase their glory.

To appear in open sight.

These shall stand the test triumphant;

Joyful that their state is known,

Glowing like the stars resplendent.

Shining round Jehovah's throne.

G. K. LAWRENCE.

Letter From W. S. Peck.

I have been a reader of Mind and Matter for some little time. I find in its expression towards you attended with rather bitter epithets, and can but infer from its pages that you are one of the most contemptible beings God ever made. I have not been a reader of the Journal for some three years, as circumstances have prevented, but after reading Mind and Matter, I concluded I would subscribe for it, and learn for myself the nature of its editor. I have received four of your papers, and from what I can learn from them, your aim is to tell the world of your own personal experiences, and that the only open scene needed to gain access to the private apartments of the infallible Leo himself, is a fine frank piece judiciously harvested. Again, my friends, you evinced an omnious appetite in publishing a letter of such serious import, and so manifestly fictitious, without first learning something of your unknown correspondent. You had that letter in your possession two weeks before publishing, and your not seeking to verify at least the fact of Mr. Talbert's existence during that time, demonstrates your capacity for sifting evidence. You have accused me of publishing unreliable testimony, and I am pleased to thus learn what you consider "absolute proof," for so you designated the Talbert charge.

As Mr. Talbert has not deigned to notice your call for further information, and as you have not seen his familiar handwriting for some time, I inclose to you a postcard lately received from the writer of that letter. A comparison of the handwriting will prove to you that he is my correspondent as well, and may possibly raise in your mind the awful suspicion that you have not only hit at, but have actually swallowed, a bare hook set to catch a gudgeon. In short, sir, the Talbert letter was written in my own rooms in Chicago, and was, for the most part, dictated by myself, and sent by me solely for the philanthropic purpose of demonstrating your inability or unwillingness to verify evidence. That invaluable testimony of this brave and most intelligent friend of truth, now remains only as a monument to your critical acumen and gullibility.

You have repeatedly called upon me to deny my connection with the Jesuit order and defend myself against your malicious charges. I have not done so principally for the reason that you have made no charges that wear any color of truth, and also because I care nothing for the approval nor the condemnation of any one. So long as my own conscience does not condemn my course I am content. My motives in seeking to relieve the cause of truth of this Terre Haute incubus, are sensible and honest, man will question. As for my own personal belief, I will only say that I am living too early in the forenoon of life to have formulated for myself a creed, and even though I had done so, what that creed might be concerns my God and myself alone.

As for my history or my antecedents, regarding which you express some desire for knowledge, I have nothing to say. If, however, any of your readers have imbibed your Jesuitical vagaries, and really wish to know of my antecedents and myself, they may address Lord Cecil, of London, Eng.; or if they wish to know how far my education has tended toward Jesuitism, they may address the ex-Minister of Public Instruction, Ottawa, Ont.; Sir Wm. Logan, geologist; or Dr. Dawson, the eminent scientist and Chancellor of McGill University, of Montreal.

I will now close by asking you to make public whatever evidence you possess upon which you base your many charges against me. In short, I challenge you to produce one iota of proof even tending to confirm these charges. Accept this challenge, or by failing to do so, make a most humiliating confession of having sought to defile your own readers, and by such deception, to assist in galvanizing into new life the putrid corpse of Peace Hall; and to this connection permit me to inform you that the impending funeral of its loathsome carcass will not be postponed by your herculean but ill-directed efforts in its behalf.

Mr. A. S. Hutchinson Destroys one of Mr. J. M. Roberts's Pet Scarecrows.

Our readers will recollect that several weeks since we referred to a letter published by Mr. Roberts and commented on by him in the most strangled and blood curdling manner. The following from Mr. Hutchinson is the copy of a letter sent Mr. Roberts, and completely dissipates the latter gentleman's wild imaginings:

TRUE FAITH, Jan. 4, 1880.

Mr. JONATHAN M. ROBERTS, Sir: A perusal of the last issue of your beautifully printed and unusual little paper reminds me that I have too long deferred the performance of a certain duty. You have several times, and in very choice language, called upon me to meet the charges of Samuel J. Talbert, and the only reason that I have not done so is that I first wished you to extract all possible comfort from the same, and had not the heart to ruthlessly dispel any of your pet illusions regarding those wicked Jesuit enigmas of Spiritualism that find in your scurrilous brain alone a "focal habitation and a name."

Once upon a time there was a gallant knight of La Mancha—Don Quixote by name—who deformed to champion the cause of the oppressed in Fair Castle. Mounted upon his intrepid Rocinante, and with poor Sancho Panza along by his side, he, one fine morning, espied a most innocent looking windmill. Blowing its gigantic arms to defiance; but our hero saw it only a bold, bad giant, so, courting his trusty lance, he charged upon the oppressor. If my memory serves me aright, the bold Don was carried from the field of carnage on a shelter, his lance broken, and with an incredible number of bones dislocated, while that awful giant flung his arms in defiance as before. History but repeats itself. Beware of the ultimate fate, therefore, of La Mancha's gallant knight.

If you had submitted the Talbert letter to some one acquainted with Rome, he might have informed you that nearly all the places spoken of in that letter have no objective existence—the Egyptian obelisk, the Colonial and Bishop's palaces for instance; also that the only open scene needed to gain access to the private apartments of the infallible Leo himself, is a fine frank piece judiciously harvested. Again, my friends, you evinced an omnious appetite in publishing a letter of such serious import, and so manifestly fictitious, without first learning something of your unknown correspondent. You had that letter in your possession two weeks before publishing, and your not seeking to verify at least the fact of Mr. Talbert's existence during that time, demonstrates your capacity for sifting evidence. You have accused me of publishing unreliable testimony, and I am pleased to thus learn what you consider "absolute proof," for so you designated the Talbert charge.

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But though I do not take many exceptions to the lady's reply, I must confess I yet fail to understand that the human soul or spirit, or both, are composed of chemicals, nor do I think there are many who will accept such doctrine, or that the manifestation of the spirit is analogous to the photographer's operations in bringing out the likeness, and I fail to see the exact analogy existing between a kernel of corn being buried up, and an intelligent human soul manifesting in the earth. There is no other plan in nature's universe by which a kernel of corn can germinate, but to be covered up in the earth or some dark moist place, but if we believe anything of spiritual manifestation we must believe that spirits have manifested themselves in open daylight, but a kernel of corn never can germinate and grow unless covered up.

The case of angels manifesting themselves in the dark for the deliverance of suffering humanity, may have been accidental, or necessary on some particular occasion, for instance, the deliverance of Peter. If he had walked out of prison in the dark without a light, there would have been great commotion and struggle, and probably bloodshed in recapturing him. But I will pursue the subject no farther, only to say, so long as the atheist and dark circles are resorted to, so long will there be rascality and fraud practiced, and above all, as manifestations are made a show of, there will surely be fraud. Let well attested mediums be supported by voluntary contributions, and then let Spiritualists utterly denounce the practice of fake-taking, and rascality in that direction will have an end.

TRUTH SEEKER.

Mrs. Addie E. Sanford writes: It has been a long time since I have personally addressed you, though a constant reader of your columns. I like the course you are pursuing. The pure "gold" of the spiritual philosophy will remain untailed and shine all the brighter for having the filth and baseness removed. I have been traveling with my husband, Dr. C. P. Sanford, during the summer and autumn.

SAVED BY A SPECTRE!

Wonderful Preservation of a Shipwrecked Crew From Almost Certain Death.

This narrative has often been published but as we have not seen it in the newspapers for some years, we presume many of our readers have either never seen it or have forgotten it, we therefore republish.

Robert Dale Owen in his "Footfalls on the Boundary of Another World," tells a marvelous story. Mr. Owen says that the story was communicated to him in July, 1850, by Capt. J. S. Clarke of the schooner John Hallcock, then lying at Rutgers' wharf, who had it direct from Mr. Bruce himself. He adds that the John Hallcock was then trading between New York and Santaya, Cuba.

Mr. Robert Bruce, born at Torbay, in the south of England, and there bred up to a seafaring life, in 1828, when about thirty years old, was first mate on a bark trading between Liverpool and St. John, N. B. On one of her voyages bound westward, being then five or six weeks out and having neared the eastern portion of the banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun; after which they both descended to calculate their day's work. The cabin, a small one, was immediately at the stern of the vessel, and the short stairway descending to it ran athwartships. Immediately opposite to this stairway, just beyond a small square landing, was the mate's stateroom; and from that landing there were two doors, close to each other, the one opening astern into the cabin, the other fronting the stairway into the stateroom.

THE VISION.

The deck was in the forward part of the room, close to the door; so that any one sitting at it and looking over his shoulder could see into the cabin. The mate, absorbed in his calculations, which did not result as he expected, varying considerably from the dead reckoning, had not noticed the captain's motions. Having completed his calculations, he called out, without looking around, "I make our latitude and longitude so and so. Can that be right? How is yours?" As there was no reply, he repeated his question, glancing over his shoulder and seeing, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he arose; and, as he fronted the cabin door, the figure he had mistaken for the captain raised its head and disclosed to the astonished mate the features of an entire stranger. Bruce was not a coward; but, as he met that fixed gaze looking upon him in grave silence, and became assured that it was no one whom he had ever seen, it was too much for him; he rushed up on deck in such evident alarm that it instantly attracted the captain's attention. "Why, Mr. Bruce," said the latter, "what in the world is the mate with you?" "The mate, sir? Who is that at your desk?" "No one, that I know of."

"But there is, sir; there's a stranger there." "A stranger? Why, man, you must be dreaming. You must have seen the steward there, or the second mate. Who else would venture down without orders?"

"But, sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face; and, if ever I saw a man plainly and distinctly in this world, I saw him."

"Him? Who?" "God knows, sir; I don't. I saw a man, and a man I never in my life saw before."

"You must be going crazy, Mr. Bruce. A stranger, and we nearly six weeks out!"

"I know, sir; but then I saw him."

"Go down and see who it is."

Bruce hesitated: "I never was a believer in ghosts," he said; "but, if the truth must be told, sir, I'd rather not face it alone."

"Come, come, man. Go down at once, and don't make a fool of yourself before the crew."

"I hope you've always found me willing to do what's reasonable," Bruce replied, changing color; "but if it's all the same to you, sir; I'd rather we should go down together."

— SOLICITING TO BE EXPLAINED.

The captain descended the stairs, and the mate followed him. Nobody in the cabin could be found!

"Well, Mr. Bruce," said the captain, "did not I tell you you had been dreaming?"

"It's all very well to say so, sir; but if I didn't see that man writing on your slate may I never see my home and family again!"

"Aht writing on my slate! Then it should be there still," and the captain took up the slate.

"My God!" he exclaimed, "here's something sure enough, is that your writing, Mr. Bruce?"

The mate took the slate, and there, in plain, legible characters, were the words, "Steer to nor'west."

"Have you been trifling with me, sir?" inquired the captain, sternly.

"On my word as a man, sir," replied Bruce, "know no more of this matter than you do. I have told you the exact truth."

The captain sat down at his desk in deep thought, the slate before him. At last, turning the slate over and pushing it towards Bruce, he said:

"Write down, 'Steer to nor'west'."

The mate complied; and the captain, after narrowly comparing the handwritings, said, "Mr. Bruce, go and tell the second mate to come down here." He came; and, at the captain's request, he also wrote the words. So did the steward. So, in succession, did every man of the crew who could write at all. But not one resembled, in any degree, the mysterious writing. After the crew had retired the captain sat deep in thought. "Could any one have been stowed away?" at length he said. "The ship must be searched, and if I don't find the fellow, he must be a good hand at hide and seek. Order up all hands." Every nook and corner of the vessel, from stem to stern, was thoroughly searched, and that with all the eagerness of excited curiosity—for it had gone out that a stranger had shown himself on board; but not a living soul beyond the crew and officers was found.

Returning to the cabin, after their fruitless search, "Mr. Bruce," said the captain, "what the devil do you make of all this?"

"Can't tell, sir. I saw the man write; you see the writing. There must be something in it."

"Well, it would seem so. We have the wind-free, and I have a great mind to keep her away and see what will come of it."

"I surely would, sir, if I were in your place. It's only a few hours lost at the worst."

"Well, we'll see. Go on deck and give the course nor'west. And, Mr. Bruce," he added, as the mate arose to go, "have a lookout aloft, and let it be a hand you can depend on."

A DISCOVERY.

At about three o'clock the lookout reported an iceberg nearly ahead, and shortly afterward the musical part of the programme. These interesting young sisters have made most successful appearances in Italy, Paris, Boston and New York. Mrs. Jessie Yean, a dialect reader, whose public entertainments have long been looked upon as features in New York society, with Mr. W. T. Wood and Mrs. S. W.

Van Horn, elocutionists, shared the dramatic honors.

A gentleman who for years has been identified with the spiritual cause in this city, very recently passed to the other life, Mr. Charles E. Babcock, a noted Free Mason and member of the Seventh Regiment. The funeral ceremonies were held in the great hall of the Masonic Temple, corner of 6th Ave. and 23rd street. And now occurs a notable incident. Mrs. Brigham delivered the funeral oration, a discourse wonderful for its eloquence, grace and power. It was the first time the Order, as an Order, had ever been addressed by a woman in their Temple since the corner stone was laid. Masons who were present openly declare with astonishment that in this funeral oration were given signs, tokens, and symbols only understood by the Order, and which no woman in her normal condition could have an opportunity of knowing.

Mrs. S. W. VAN HORN,
Cor. Sec. 1st S. S.

Mrs. N. D. Miller at Denver.

Through the courtesy of Mrs. Esther Y. Bridge, we have received voluminous evidence relating to Mrs. Miller's career as a materialization and slate-writing medium since she took up her residence in Denver. Among those who send letters strongly endorsing the medium and the manifestations, are the following: Mrs. Bridge, A. Bailey, J. R. Anderson, Dr. H. R. Holman, Dr. R. Brown, Mary L. Woodrow, Wm. R. Woodrow, Henry Nienhiser, Mrs. E. W. Nienhiser.

Speaking of the materializations, Mr. A. Bailey says: "I have frequently seen two forms fully materialized and well outside the cabinet, also a face at the aperture, all at the same time."

The following account given by Mr. J. R. Anderson, is selected as an illustration of the several letters:

"I am a resident of Denver, Colorado, and have attended two of Mrs. N. D. Miller's materializing sances—one Nov. 14th, and the latter Nov. 23rd, 1879, which were given while the medium was under the most rigid test conditions—her wrists securely tied together and dress tacked to the thorax. In both of these sances I recognized my mother and very dear lady friend (who are inhabitants of the spirit realm) fully materialized and possessing much power."

"One of them at each sance, led me into the cabinet. My mother's name, in full, was given by the controlling intelligence, and I conversed with both mother and friend at some length while in the cabinet, and while therein during the last sance, a spirit light illuminated it, showing to me my materialized spirit friends, and the medium who was reclining in her chair, to all appearance entirely unconscious, her hands bound together, and in every way as we had left her at the commencement of the sance. I noticed the bracelets upon my materialized lady friend's wrists as those I had often seen her wear."

"The above mentioned and many other tests were given me at these sances; and I know Mrs. N. D. Miller to be a genuine medium for spirit materialization and independent slate-writing, also a true and honorable woman."

The following extract from the account of Mr. C. W. Smart, gives some additional information:

"The curtain or blanket was put down, and it had not been so over fifteen seconds before a full formed spirit stepped out robed in white. Could it have been Mrs. Miller? We think not. Mrs. Miller was clad in dark raiment. At this sance the two spirit wives of the venerable Orson Brooks came forth at the same time, each taking an arm and conducting him into the cabinet, that he might see that Mrs. Miller was still there, which he did by her illuminated countenance. The forms of two small children came next, at the same time, one of them answering questions put by Mr. Brooks."

"Mrs. Smart was taken into the cabinet three times, and she affirms that there were three pairs of arms around her at the same time, while she knew that Mrs. Miller was in the chair."

"The fifth sance that we attended was at the residence of Mrs. Hedges, given under the following test conditions: Mrs. Smart and Mrs. Bridge examined Mrs. Miller's clothing and found she had but one white garment on, and that very scant. They next sewed her dress up, over the ordinary buttoning, with a peplum stitch. Mrs. Miller was next tied with a soft cotton rope, there being a hard knot between the wrists, and another hard knot on the top. I then sewed the ends of the rope with several short stitches, and tying the uncommon colored thread at each stitch, and cutting it short. I then nailed her down to the floor with eleven eight oz. tacks, they going through the hem of Mrs. Miller's garments. Everything white was kept out of the cabinet. When Mrs. Miller was entranced the curtain was dropped and in a few minutes full formed spirits came and went as usual, and continued to do so for a full hour, all of them clad in white, except one male spirit. Several persons were taken into the cabinet by the spirits, and some of them were requested to examine the stitches in the dress, the rope on the hands, and the nails in the floor. At the end of the sance we found all these things just as they had been placed—nothing disturbed, not a stitch broken."

"During the sance one of the spirits volunteered to give a piece of her dress. Scissors were produced and the spirit made three attempts to cut a piece, and the motion to put it in the hand of the person, but he had nothing when he closed his hand. The supposition is, that it dematerialized as soon as cut, as their whole form and garments do when they vanish from our sight."

"Now, I have written this statement just as far as it occurred as I could, and in conclusion would say, that I believe Mrs. Miller to be a good, true, honest, sincere woman. She does not want to deceive herself, nor deceive any one else. Her slate-writings are as wonderful as her materializations, and somewhat more satisfactory."

Several of the letters from the above correspondents point with considerable stress to the seemingly astonishing fact of chairs being found suspended in different ways upon the arms of the medium, while her wrists are tied with a rope, also the putting on of a coat and vest while thus tied; these things being accomplished behind the curtain, but in an incredible short space of time. As these feats can be done every day by fourth-rate jugglers and professional "exposers" in various parts of the country fully as deftly as in Mrs. Miller's sances, it would be well for the friends not to make any account of them, nor take up valuable time in their display at the sance. Unless manifestations can occur which cannot be duplicated under the same conditions by an "exposer," they are worse than useless as evidence of spirit power.

From the evidence it would appear that Mrs. Miller is fully capable of satisfying inquirers without exhibiting manifestations that can be imitated so perfectly as to defy detection.

Again, Mrs. Miller will do well not to use any sort of rope in making test conditions, as travelling "exposers" deem it child's play to get out of any tying done by the average investigator. Cheap white cotton tape from a half to three-fourths of an inch in width, is far better than rope, and if put on carefully cannot be touched or tampered with without betraying the fact.

After all is said and done, however, cabinet sances can never have much influence beyond the limited circle of eye-witnesses, and the use of cabinets should and will be discontinued. A year or more ago they fell into disuse to a considerable extent in England; of late their use has been revived, and immediately there has risen increased suspicion of fraud and positive evidence of deception in some cases, and many leading English Spiritualists believe the only remedy is to abolish the cabinet entirely. In the case of Mrs. Miller we believe from the evidence of Dr. Watson and our Denver friends, that she has power enough to enable the spirits to materialize without a cabinet, and surrounded as she is at Denver by so many warm and congenial friends, it seems a fitting opportunity to faithfully and persistently experiment. Nor should the objections of her controlling spirits if they object, be allowed too much weight, these spirits should be brought to listen to reason and to earnestly co-operate in the experiments.

Review of the Late Articles of Mrs. Spence.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal:

What do you and your intelligent readers, think of the conclusions to which Mrs. A. M. Spence arrives, after her "Association with the People of the other World," as announced in her six articles ending in your paper of Nov. 15th? Rather unfortunate, is it not, that after being brought into this lower world by no will of our own and subjected to it to endless troubles and difficulties, that, according to the poet,

"One instant strangle renders life."

"One stone of toll, of suffering and of fate."

we poor mortals are, after all, turned loose in another, wherein we were wont to hope for improved conditions; but where, according to Mrs. Spence, our chances for finding a pandemonium are vastly improved. Some of us, who have conceived that the people of this world, even the best of them, are little more than half enlightened and civilized, still clinging with wonderful tenacity to the superstitions and errors of still darker ages of the past, despite the abundance of light that might instruct them better—some of us, we say, do not take kindly to the idea that truth and harmony are harder to come at—error harder to overcome, in the spirit life than here in this very imperfect rudimentary condition. A modicum of truth there may be in the ideas advanced by Mrs. Spence, for there are upon record in the literature of Spiritualism, many illustrations of the wonderful tenacity with which departed human beings cling to the dominant ideas of their lives upon earth. We remember, for instance, hearing from a reliable medium that he sometimes had seen spirits lying by their tombstones, waiting for the trumpet of "Gabriel" to resurrect them for the final judgment. And you know that our infallible (!) Seer, A. J. Davis, has allotted a district of the Summer-land, (how near Blakka-land we believe was not stated) where the goody-goody orthodox church members and evangelists of the Moody and Sankey type, who all thoroughly believe the world was made in six days and that "Adam's fall they sinned all," and that Adam's sin as well as their own numerous peccadilloes are all paid for, or discounted by the killing of an innocent man,—where all such are having a grand time building big churches, holding revival meetings,

"Where congregations ne'er break up
And Sabbath have no end."

and, with, sending their emanations into this other world to back up the follies of their fellow orthodox here, or perhaps, blast with their influences some poor heretics, such as our humble servant. Horrible! what a discouraging kind of a heaven your theoretical mediums and infallible seers are making for us. Yet, after all, do we not know what it is fair, if any old fogies in this world with the present light of science and history, do not rid themselves of the great "trumpet resurrection" doctrine and open their eyes here to more light, they ought when they go hence to lay aside by the cold marble in the churchyard, as a punishment for their folly and stubbornness. But as to allowing Mr. Davis to get up a special heaven for the benefit of orthodoxy wherein they may felicitate themselves and endeavor to foster and maintain the error that must to themselves have become self-evident, or to perpetuate the organizations which for many centuries have darkened, distressed and withheld from progress the inhabitants of this planet—why, that is another matter we can not consent to at present.

But, to cease being jocular upon such a serious subject, would it not appear that Mrs. Spence has been somewhat unfortunate in the class of "people of the other world" she has been thrown into association with? Perhaps it has been her work to come into rapport with, and to aid, many, somewhat of the character of "spirit in prison" and, hence, to have become impressed that such may be a more dominant class than they really are. We would fain think such is the case, and that the different conclusion arrived at by us, drawn from our occasional intercourse with "people of the other world" through a course of long experience, may serve to correct or modify her ideas.

May we not be a little apt to put faith in our mediums, too much as Pope says in reference to our individual convictions;

"I'm with our judgments (mediums) as our watches,
none
Go just alike, but each believes his own."

We have been favored to enjoy, for many years, occasional association with spiritual beings, through a medium of a private character that sometimes appears susceptible of such intercourse as springs spontaneously, when conditions are favorable. Many grades of the departed have, from time to time, thus spoken impressively; but none, or very few, who seem to indicate the insane, nor too highly polarized, mental condition of which Mrs. Spence speaks; yet many of the communications thus received have been

accompanied by tests strongly confirming their genuine character.

By the way, does she not reason illogically and inconsistently of the necessity of developing out of our emotions and passionate natures before we can make progress? What would our continued lives be worth without our emotions, our loves, our hopes, our aspirations? If we are to be reduced to the dead level of intellectuality alone, might we not, about as well consent to lose our individuality, aspire to the "Nirvana," and be absorbed at last into the great sea of spirituality according to the ancient fabled doctrine? May we not rather hope that the more absorbing and hurtful passions, that hinder our growth in this life, belong largely to the animal nature, which, being cast off when we go hence, it may become more easy for us to grow into that condition of beautiful harmony wherein all our faculties and feelings work together in proper measure and accord? Shall I recall the brief sayings of some that have spoken as above indicated. One, amongst the earliest was from an old Quaker gentleman, addressed to the medium, thus, "My dear grandfather! I love the truth so as to live in glory here with us!" Another from a young woman of a liberal minded family who died unexpectedly and a few weeks after presented herself suddenly to the eyes of the medium with a halo of light around her head, saying to the inward ear, "I have passed over and am happy! I would not return to earth again!"

One circumstance attending impressions through the medium here spoken of strikes us as of quite a confirmatory character. It is that, from persons recently departed, the influence is of a weakening and languid character while from those who have made longer sojourn in their angelic life, it is of a correspondingly increased strength and positiveness. On one occasion a near friend, a Spiritualist, recently deceased, had only strength on the first call to say, "I am lost in amazement at perceiving the grandeur and beauty of the Spirit-world!" And on another a young woman, bred in strictest sect of orthodox, could only repeat, languidly, again and again, "How strange I have found it!" "How strange I have found it!" Then again we have had them entirely of a different tenor. But once on one occasion, years ago, a valued friend in spirit life or your correspondent rebuked his despondency with the words, "John, don't be long-faced! laugh! laugh! I'd laugh if the very devil, as people call him, was at my heels!" One example just occurs of the transient visit of poor drunken vagabond character, without either house or home, and who, having lived erratic and scarcely sane for many years, might well be considered a proper subject for that fixed and "polarized" mental condition, so hard to recover from, to which Mrs. Spence alludes. Yet even he gave indications of a hopeful state. Not many weeks after his old and whiskey scorched body had been laid in the "Potter's Field," he suddenly and unexpectedly assumed the semblance of his form before the "opened eye" of the medium as she was attending to daily duties, speaking the words, "I am sorry, Janey, for the way I behaved while on earth."

One other circumstance may be noted in the communications received. Their rhetoric has invariably been good,—no doggerel verses,—no stale platitudes, but strong, terse, nervous English, that, in most cases it seemed impossible to improve or to beautify. Instance a communication once received during our civil war from John Quincy Adams. He never spoke to us but once and then his command of the medium seemed perfect; and I almost fancied her countenance changed to resemble the old, man eloquent. His words were, "Oh, American America! how hast thou fallen! How are the people being scourged for their transgressions! Let them awake from their lethargy and prepare for the worst! Through blood shall they wade until every obstacle is removed that now hinders the perpetual growth of liberty and peace!" Do not some of us almost fear this forcible language may not yet have known complete

Truth bears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

VOL. XXVII. { JOHN C. BUNDY, EDITOR AND PUBLISHER }

CHICAGO, JANUARY 24, 1880.

25¢ IN ADVANCE.
1 SINGLE COPY FIVE CENTS.

NO. 21

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Report of the Anniversary Exercises of the First Harmonial Association of New York City.

To the Editor of the Religious-Philosophical Journal:

The Harmonial Association held its first annual meeting at Stock Hall, 11 East 14th street, New York City, January 4th, 1880, at 3 p. m. The room was filled by an audience in close sympathy with the interesting proceedings. The President, Andrew Jackson Davis, occupied the chair. Precisely at 3 o'clock, the meeting was called to order, when James E. Farnsworth gave an exquisite solo upon the organ, and then an accompaniment to the Conron sisters, who rendered Gilmore's new National Anthem. The secretary was then called upon for his report, which was as follows:

The secretary reports that on the 4th of December 1878, in this city, this Society was organized upon the following articles and objects:

I.

The name of this Association is the First Harmonial Association of New York.

II.

The objects of the Association are two, viz. (1). The harmonization of the individual. (2). The harmonization of society.

III.

In order to promote the attainment of these objects the Association purposed to establish in the City of New York:

1. A system of public discourses by persons deemed competent to impart instruction.

2. A Publication Society for the manufacture and distribution of harmonial and spiritual books, papers, pamphlets, etc.

3. A bureau for the promotion of the Ethical Sunday School, known as the Oberndorf Progressive Lyceum.

4. And in accordance with new light that may be vouchsafed from time to time, the Association propose to do all within its power to augment the blessings of health, justice, fraternal love, prosperity, happiness and progression.

IV.

Any person may become a member of this Association by signing the above specified name and objects.

Andrew Jackson Davis, was duly elected President; Cyrus Oliver Poole, Secretary; Jas. B. Loomis, Treasurer.

A Conference was called by the Association, on the 23d of September, 1879, to take steps towards inaugurating courses of Sunday instructions from the harmonial standpoint. Mrs. Mary F. Davis was elected President of the Conference; Dr. Jas. E. Briggs, Chairman on Finance; and Mrs. Sarah W. Van Horn, Chairman of Committee on Music. In accordance with resolutions adopted at this Conference, Stock's Music Hall, No. 11 East 14th street, was obtained for meetings, and Andrew Jackson Davis was elected speaker for three 18 months, commencing October 12th, and ending January 11th, 1880.

At the regular meeting of the Conference at the residence of Dr. Briggs, October 29th, the following were elected members of an Advisory Board: Mrs. Mary F. Davis, Mrs. S. W. Van Horn, Jas. E. Briggs, Cyrus O. Poole, J. B. Loomis, A. J. Davis and Martin L. Van Horn.

The Chairman of the Committee on Music has been successful in the performance of her duties; and the Treasurer has accomplished even more than was expected. But you will soon hear their reports, and can judge for yourselves.

In order to give some idea of the wide range of subjects treated by our teacher, Mr. Davis, during the course for which he was engaged, I will mention the titles of his discourses. (It will be remembered that his inaugural address was entitled: "A Conflict in Our House," which was widely published and much discussed at the time.) In Stock's Hall his lectures have been:

1. "The Universality of Central Ideas." October 12th.

2. "Is there a Personal God?" October 19th.

3. "What Service has the Bible Rendered to Human Progress?" October 26th.

4. "The Difference Between Inspiration and Revelation." November 9th.

5. "A New Religion and a New Morality." November 16th.

6. "The Harmonial Way of Salvation." November 23rd.

7. "Why the Bible is a Wonderful Book." November 30th.

8. "A New Heaven and a New Earth." December 7th.

9. "Facts and Fictions Concerning Death." December 14th.

10. "The Human Affections and the Disease to which They are Liable." December 21st.

11. "Death, Viewed as a Reformer and Revealer of the Individual." December 28th.

12. "The Office and Laws of Mediumship."

REPORT OF TREASURER.

At the first meeting of the Association, in December 1878, a resolution was adopted, engaging Mr. Davis to contribute to the Religious Philosophical Journal, for publication, a series of articles on subjects germane to the aims of the Association. This engagement Mr. Davis has most faithfully and instructively fulfilled, as all readers of that paper are aware.

The report of the Treasurer, Jas. B. Loomis, is as follows:

"As Treasurer of the Association, I have only to report, that, as no actual business has been done by the Association as a body, I have nothing at present to report; but if it is in order, Mr. President, I would like to say that I hope the friends who have been so kindly disposed toward the movement, which to-day we celebrate, will not, at the close of the present term, forget what has been done, nor overlook the far greater benefits that will come from continued efforts in this direction. It begins to be evident that we have been 'building better than we knew,' as I will show presently, by some quotations from foreign letters.

"Thinkers receive abundant suggestions from the plain discourses we have had, and if these suggestive germs of thought have not been elaborated by us and made a part of our consciousness, it is surely our own loss. Those who have been accustomed to eloquent and sounding periods only, have no doubt been a little disappointed, and these have naturally sought other centers of instruction. But those who have remained with us, have found our board amply supplied with food for thought and reason, and have no doubt been conscious of a healthy growth of spirit.

"Truth is ever born in a manger, and it seldom comes to us as we would have it come. We must receive it on its own terms. If we cannot do this, there is always some fault—in ourselves.

"Before any indifference or discouragement to the success of this present effort takes possession of us, it would be well to consider what others of the same schools are doing in Europe. I will read, with your permission, a few words of a recent letter from Lepisic, in Germany. The writer says:

"In this ancient and famous seminary and stronghold of science and literature, and for centuries the center of the German book-trade, there has been in existence since 1873, an Association for the incultivation of the 'Harmonial Philosophy,' which, since the celebrated experiments of Prof. Zollner, Prof. Crookes, of England, and others, has taken a new start, and has lately published its constitution and the list of its regular and honorary members. The aim of this Association is, 'To promote among German people general advancement and universal elevation, and to rouse and propagate useful knowledge as the means of developing true self-knowledge according to the fundamental principles of immutable natural law as produced in the Great Harmonia, by Andrew Jackson Davis, and of the cognate branches of pure Spiritualism. As a means to these ends we have instituted, first, public discussion and lectures; second, meetings for discussion and social gatherings; third, library of books and journals devoted to genuine spiritual progress.'

"So much for the letter. Then follows a list of 139 names among which I see the names of Baron Akatof, Immanuel Hermann Ficht, Prof. Max Ferty, Prof. Zollner, Prof. Gregor Constantin Wittig, Prof. Philip Kramer of Munich, Wilhelm Beisser of Lepisic, and others equally celebrated.

"So you see that the investigation of the principles of Philosophy proclaimed from our platform here, are not confined to persons lacking in academic culture, and it would be well for New York people to look to their laurels in this matter, lest German thinkers secure the belt!

"We most assuredly ought to make as much effort in this direction as is made in those distant countries. We have the author here with us whose works the German, Russian and other schools use as a guide in their studies and as a nucleus of their organizations. The author being with us, ought to be our advantage. Can we not work as loyally and systematically for impersonal principles as our foreign brethren do? It is possible, but those people are thinkers. Moreover, let us not forget that the eyes of distinguished Spiritualists and Liberalists in England, France, Germany, Russia, India, not to mention the thousands in the United

States, are watching to see what we shall be able to do with those meetings in New York. These foreign societies have made notes of us here at No. 11 East 14th street, and what we do, is a measure of our earnestness and a source of encouragement to them.

"Letters from St. Petersburg, from Holland, Austria, and from Calcutta also report similar schools as being formed—schools for the investigation and study of the Harmonial Philosophy, as well as societies for observing and recording spiritual phenomena. These phenomena, however, are deemed secondary in most of these institutions, because it is only the bed rock of Philosophy that can satisfy the true German and Russian mind.

"Phenomenal Spiritualism is considered an externalism mainly by itself, disintegrating to a unity of interior thought. It is held by them also, that it can never be made a religion by its most sanguine propagandists, for it appeals to the intellectual or the emotional, rather than to the religious nature. And yet we must say that phenomena are valuable aids, which, properly employed, no rational investigator will wholly set aside.

"We have in this country abundant criticisms on the Harmonial Philosophy, but so far as my own observation goes, these criticisms, so called, are the result of a very superficial understanding of its broad principles; and because this philosophy is based upon essences which extend deep down into the interior of being beyond external cognition, and upward into the infinite and eternal where sensuous recognition fails, the average critic does not always grasp its real import. Spiritualism can not be of much value with the conservation or support of a true philosophy, without being supplemented by a reason for the hope that is in us.

"The external philosophy requires the exercise of all the knowledge and reasoning which we acquire by intellectual experience to make it our own.

"The Harmonial Philosophy also requires thought, growth, study; it requires in addition, the exercise of the highest intuitive faculties. In other words it requires both the external and the internal modes of reasoning—the deductive and the inductive; because, as the purpose or object investigated is deeper, it deals with more complex and higher elements than external philosophy ever does. We cannot advance or succeed in this direction without the most careful research and study; the most patient industry. It is a work of time and growth.

"Le Verrier, Lockyer, Prof. Pierce, of Harvard, and my friend Prof. Newcomb, recently of the Washington Observatory, have never attained their special certainty of thought, by any *hop skip and jump* method—by any *rocking chair* mode of reaching the wonderful mathematical and astronomical eminence for which they are justly celebrated. They have labored hard. They have made unremitting application of their time and mind to attain the eminence which is now the admiration of the world.

"Also must we do, if we would make spiritual advancement or progress in a comprehension of the Harmonial Philosophy. It can never be made a part of our consciousness by an inact mental state—by considering phenomena the all in all worthy of attention, by sitting regularly in dark circles, or in prevalent wonder-seeking. It can never be secured by constant or exclusive attendance on circles of any kind. It requires rather a close, careful, thoughtful investigation, like the study of music or of mathematics."

Then came the

REPORT OF CHAIRMAN OF COMMITTEE ON FINANCE.

Received from Subscribers, 127.00

" " Collections, 106.46

1880 Jan. 4, " " this day, 10.73

\$299.19

Paid Rent of Hall, 154.00

" Choir, Printing, Music, Books (and

everything but the speaker), 165.67

8340.67

From a friend to settle account in full to date, 51.45

8340.67

JAS. E. BRIGGS, M. D.

Chair. of Com. on Financ.

REPORT ON MUSIC.

The Chairman of the Committee on Music, then reported:

Mr. President, LADIES AND GENTLEMEN:—Your association having done me the honor to appoint me Chairman of the Committee on Music, I found it necessary to consult our financial condition, and not look for a full choir and chorus, with a Levy or Arbuckle in addition. We have endeavored to satisfy ourselves with quality, not quantity of sweet sounds, as we believe that music is the grand exponent of harmony. I was so very fortunate as to secure the services of the Misses Ella and Mamie Conron, who had just returned home, after several years of musical study with the best masters of Italy. Few choirs in this city, could give us the musical treat which has been ours for the last three months, al-

though during that time they have sung with Emma Thursby, and with some of Mapleton's Opera Troupes, and in many concerts, continuing the great success which they began in the leading cities of Europe.

Mr. James Farnsworth kindly consented to become our organist, involving a great expense of time, and incurring a heavy responsibility in so doing. I am glad to say that his kindness, as well as his fine musical talents, have been received with great appreciation. All this work has been done "without money and without price," and he can still be retained at the same high salary. The engagement of the Conron sisters, depends upon negotiations now pending in Europe. We hope to secure the services of a tenor and bass, very soon.

SARA W. VAN HORN,

Chair. of Com. on Music.

The Misses Conron then sang, "My Faith Looks up to Thee," with organ accompaniment, in such strains of melody, that the audience seemed spell-bound with delight.

The President then arose to thank the Association for the great interest manifested by them in these Sunday lectures, during the last three months. The congregation had steadily increased, and much interest had been expressed, toward this movement by persons who were working in various departments of liberal thought. Prof. Felix Adler had sent a kind note upon the anniversary occasion, saying that "fire purifies as well as consumes, and there cannot be too many fires kindled in the city." He and Mary were members of Mr. Frothingham's and Mr. Adler's societies. He again expressed his gratification at the number present, and his recognition of both material and spiritual support, in aid of these meetings. Resolutions and short addresses were now in order.

Mr. Briggs then offered the following:

Resolved, That the Executive Committee of this Association be requested and authorized to invite and arrange with Bro. A. J. Davis to continue his Sunday discourses, and, further, in case he may at any time be unable to perform this service, that he be authorized to procure a speaker to occupy his place.

This resolution was unanimously adopted.

C. O. POOLE then offered this resolution:

Resolved, That the members of this Association be requested to contribute to the funds of the Association, for the rare and appropriate selections which she has made and most effectively read to the congregation each Sunday previous to the discourse.

Resolved, That she be most respectfully requested and urged to continue such readings, and participate in the conduct of the public meetings whenever and however she may be called upon to do so.

C. O. POOLE presented the following:

WHEREAS, Bro. Davis, under an engagement with this Society, has furnished for publication in the Religious Philosophical Journal, during the past year, many valuable articles; therefore,

Resolved, That we hereby tender to him our heartfelt thanks therefor, and request that he continue his contributions the ensuing year.

Adopted.

Mrs. Mary F. Davis then offered the following:

Resolved, That the congregation desires to express its especial thanks to Mrs. S. W. Van Horn, Chairman of Committee on Music, for her faithfulness in duty, as shown in the success which has characterized her management; and that she be requested to make further arrangements with the organist, Mr. Farnsworth, and with the Misses Conron, to continue the service of song.

Accepted, with amendment to include Mr. Farnsworth, in thanks for kind services.

Adopted.

At this point, after a recognition of past services of Dr. J. E. Briggs, he was authorized to proceed to take subscriptions and collections for the continuance of public meetings.

Mrs. Hester M. Poole then gave an address, which will be found under the head of her column, "Woman and the Household." This was followed by a short inspirational discourse by Mrs. Nellie T. J. Brigham, who occupied a place upon the platform. She compared the teacher of this Association to a spring, welling up to bless and refresh other souls in the wastes of human life, and closed with an inspirational poem in the same strain. I am sorry that no strophic notes were taken, in order to give them, and the remarks of the following speakers, who had no memoranda of what they were to say.

Mrs. Hope

THE ROSTRUM.

Lecture of Mr. Henry Kiddie before the Second Society of Spiritualists of New York City, on Sunday Jan. 4th.

When we consider what Spiritualism is, we begin, what its cardinal and fundamental doctrine is—namely, the truth of immortality—the opposition to it, or I should say the prejudices against it, must seem to be so irrational as to be almost unaccountable. The question, "If a man die shall he live again?" has ever been one of absorbing interest. The philosopher has pored over it, the poet has descended upon it, the theologian has built his system of faith upon it. All, however, admit that the evidence they possess of the fact of an immortal life succeeding this earthly one is shadowy, imperfect and unconvincing. "The wish is father to the thought." It is not logic, it is aspiration; it is subjective fancying and longing, not cold, calm reasoning that conducts them to a belief in a future life. They have hope, but not proof. Such is the lamentable confession of most minds in regard to this question—this question of questions. One would suppose, therefore, that the very first intelligence—the first intimation—that light has dawned upon the mystery, that a means of demonstrating a great fact has been found—all mankind would rush with throbbing hearts to listen to the glad tidings, to see the lifting of the veil. It is true that many do come and are satisfied with the proof offered. Indeed, the history of the movement bears out the assertion that no candid person—whatever his previous habits of mind might have been—has ever investigated what is called modern Spiritualism without becoming a believer in its fundamental teachings. Many learned men, bitter sceptics, scoffers at any idea of the existence even, much more of the immortality of the soul, have undertaken the investigation of the phenomena of Spiritualism with the conviction that they could dispel an insidious delusion from the minds of a set of fanatical or crazy people. Without exception, as far as I have been able to ascertain, they have been obliged to admit the reality of the phenomena, and most of them to acknowledge, too, that the spiritualistic theory of their origin is the only reasonable and logical one. Of this fact such men as Professor Hale, Judge Edmonds, and Professor Mayes were conscientious illustrations in the early days of the movement, and Professors Crookes, Wallace and Zöllner and other English and German scientists are now prominent examples.

Mr. Kiddie then proceeded to show that gifted men from all ranks of life, from royalty to poverty, have been brought into the ranks of the spiritualists. The phenomena of Spiritualism, he claimed, are capable of proof to any fair-minded men who will believe human testimony, and if one strike out from the human mind all the knowledge that rests upon human testimony, civilized people would be no better than savages. "Do we not risk our property among savages?" said Mr. Kiddie. "Do we not condemn men to death on human testimony?" The speaker then reviewed some of the reasons why Spiritualism is ridiculed and opposed and popularly supposed to be a sort of delusion. He recounted his experience in getting out his book, showing how remarkable publishers regarded it and him with holy horror.

Mr. Kiddie then paid his respects to the newspaper press. He said:—Very many persons have no other knowledge of spiritualistic phenomena than they have acquired by reading the foolish little spouts of the secular press, of which Wendell Phillips said a short time ago—it has no seriousness; is no protector of morality, no help to virtue. It panders to the taste of the depraved, and is always ready to descend to scolding." This is a sweeping and serious charge, and in some measure, at least, certainly true. These newspapers protest to give the people intelligence, and yet they uniformly, as it by a general understanding or conspiracy, keep from their readers almost everything pertaining to this great subject, so momentous to mankind, except when, as in the case of myself and my book, they can make a sensation and raise a mocking laugh. With the conductors of these journals, and with those who take their views exclusively from them, Spiritualism, like Christianity in the days of Paulus, is a "pernicious superstition," and its votaries are fanatics, madmen, or fools. It is amazing that any intelligent person in these days should be carried away by the editorial utterances of those who write with the meat, fluey, and dogmatic romance upon those subjects of which they know the least. (Applause.) Certainly the opinion of libertine, an atheist or a political and professional harlequin upon the merits of religious publication, can have but little weight. In Dr. J. R. Newton's book, "The Modern Bethesda," I find a statement from Mr. England, of the New York Sun, that when, through the wonderful healing power of Dr. Newton, his wife was most remarkably cured of paralysis, Horace Greeley refused to publish an account, of the event in the Tribune because it savored so strongly of the miraculous! When any account, however imperfectly, attested of the grabbling of a "spirit" or the exposure of a materializing medium comes to hand, it is at once inserted, with every possible embellishment of malicious witticism; but an account of genuine phenomena, however indorsed, is thrown into the waste basket. The editors of the daily newspapers can scarcely afford to exhibit any sympathy with modern Spiritualism any more than they could a few years ago with anti-slavery; and yet at least two out of every three of all the newspaper reporters that paid me so much attention a few months ago acknowledged that they were Spiritualists. No wonder Mr. Phillips could say in his address:—"Journalism, in the concrete is simply a dollar subscribed for so much commodity. You can hear the clink of the dollar or the snap of the party whip in every editorial written. The press is the greatest coward to reform."

How, then, can there be anything but dense ignorance on the part of those who read only the regular press? Millions of people are kept in entire ignorance of the whole subject of this grand Spiritualistic movement. I know very intelligent men—scholars and teachers—who have never seen a Spiritualistic newspaper or read a book on the subject. They know nothing of the wonderful progress that has been made—the journals published, the books written, the discourses delivered. And yet the literature of Spiritualism is one of the greatest marvels of the nineteenth century. But I wish to make an exception in favor of Mr. Pomeroy, of the *Lacrosse Democrat*. Mr. Kiddie then quoted an article from this newspaper describing the growing practice in Chicago among business and professional men, especially lawyers and merchants, of consulting medium on matters of business,

He then resumed:—"Spiritualism is, however, unpopular, and hence the journalists, who have the power to exclude the light, keep their readers in darkness or pervert their minds by the publication of falsehood or error. Knowing but very little about the subject they fear at it, in an unparalleled way, their only aim being to show their smartness, not their respect for the truth."

I have had the opportunity of talking "across the Gulf"—although really there is no Gulf—with some of these people, and their expressions of astonishment and regret at their singular blindness and folly while in the mortal form are sometimes quite distressing. For example, hear what one who was in this life an eminent journalist in this city, says of his condition and spirit-life:

"Is it not sorrowful to behold an old man like me sent to his grave without warning, to begin again in the life everlasting, as a mere child in my ideas of sacred things? Ah, me! Such am I now in spirit—a mere nothing—without regenerating, without a word of peace to bring me comfort in my life, but with only words of reproach and thorns and thistles (and he emphasizes and underscores 'thorns and thistles'). Sent to the place I belong to the rest and he underscores 'rest,' too! I made for myself by my deeds in the earthly life!"

After several more illustrations Mr. Kiddie passed to another cause of opposition to the reception of "the great truths" than the angel hosts have brought to us during the last few years." He continued: Among the most difficult of these to overcome is human conceit, especially educated conceit. This gives rise to pride and prejudice, and imparts such strength to preconception that the doorways of the mind become not only closed but hermetically sealed against the admission of every new truth.

Take the so-called scientist, for example, whose life has been spent in the investigation of some narrow field of physical nature, whose discoveries have been recorded in the scientific journals, whose learned disquisitions have been listened to or slept over at the regular meetings of the savans, will you presume to tell this man there is something beyond the realm of that nature in which he lives and moves and has his being? Will you, who are unscientific, presume to tell him, an expert, of anything which you have seen, but which he knows is not to be seen under any circumstances? Who are you that you can tell a scientist anything? Bring him a bug that is not described in his books on entomology and he will gaze upon it with rapture and discourse about it with scientific eloquence; but talk to him about a spiritual fact and he will scoff at you. He demands positive, tangible facts, and yet a large part of what he calls science is only learned speculation; for what are his atomic theory, his nebular hypothesis, his wave theory of light, his origin of species, his law of evolution, &c., but speculations? And is not the history of science in great part the history of the construction and subsequent destruction of learned hypotheses? (Applause.) If any person in the world should have learned modesty and humility by experience it is the investigator and student of physical science. Sir Isaac Newton, at the close of his career, compared himself to a little child picking up pebbles on the shore with the great unexplored ocean of knowledge before him. The modern scientist does not emulate this truly great man, but is proud, arrogant and dogmatic. We will leave him to his brother scientists, who have been caught in that "heavenly snare" of Spiritualism; for if Professors Crookes and Wallace cannot convert a Carpenter and a Lancaster, certainly none of us can hope to accomplish the object. The key to the difficulty is afforded by the remark of Professor Huxley:—"Admitting the phenomena to be genuine they do not interest me." No, give me protoplasm, give me bugs and beetles, give me gases and meteors, or talk to me about the nebular hypothesis, and I will listen to you; but, in the language of Brewster, "spirit is the last thing I will give in to!" (Applause.)

This irrational attitude of scientific men toward the phenomena of Spiritualism has evoked the following characteristic utterance from Victor Hugo:—

"Table turning and rapping have been sufficiently jeered at. Let us speak plainly. This railing is without support. To dispel the investigation by mockery is easy, but hardly scientific. It is the duty of science to sound all phenomena. Science is ignorant and has not the right to ridicule. A scientific man who sneers at the impossible is not far from being an idiot. The unlooked for should always be expected by science. All human knowledge is but winnowings. The false implicating the true does not excuse the rejection of the whole. Since when has the presence of tares been a pretext for refusing the wheat? Weed out the evil herb, but reap the fact and bind it with others. Science is the sheaf of facts."

THEOLOGICAL INTOLERANCE.

But the pride of profession does not belong to the scientist exclusively; it has a still more forcible illustration in the attitude of the theologian toward the claims and teachings of Spiritualism. There we behold the haughty eye and the sneering lip when any religion is made to this subject. "Can any good thing come out of Nazareth?" asks the doubter in the Bible regardless of the lessons which the sacred volume teaches. The facts of spirit communication with which the Scripture history is filled are acknowledged, but waved aside as due to special causes and necessities never to exist again. Spiritualism connected with the mission of Jesus, His miracles (so called), His casting out of bad spirits, His talking with the spirits of Moses and Elijah, His resurrection and reappearance to His disciples, His apparition and address to St. Paul, the spiritual gifts of His followers and disciples in the early years of Christianity—all these must be admitted, but they are not to be repeated. "The canon of Scripture is closed," say these people, with clerical arrogance, although their acknowledged Master said, "I have yet many things to say unto you, but ye cannot bear them now." When were these things to be said? It may be asked.

We who are Spiritualists know that He has said many things to mankind quite recently through a mortal intermediary, but there are but comparatively few who even at this day are able to hear Him. "Many are called, but few are chosen." This is as true now as in Jesus's time, when few accepted His words of love, charity and spiritual power as evidence of His divine mission.

Why did not the Jewish ecclesiastics, more than eighteen centuries ago, receive Jesus, coming as He did with such credentials? Was it not because they clung to the old, effete institution which they said that His teachings would destroy, but with which their worldly power and prosperity were connected? They could bring no real charge against Him, so they trumped up a charge and had the villainy to bring in per-

sons to swear away His life. Such is and ever has been the spirit of ecclesiasticism, and it is the same spirit that now opposes—and usually by falsehoods and misrepresentations—the spread of the doctrine of spirit communication. (Applause.) These people are short-sighted. We are not living in the age of the first coming of Christ. They cannot have the same sway, but their cry is the same, "Great is Diana of the Ephesians." (Applause.)

Spirit communication will yet enter the churches; indeed, it has already entered them covertly, and many Christian clergy-men are now preaching the doctrine of Spiritualism dressed up in the garb of orthodoxy; but the disguise is sometimes a very thin one. We readily see the angel form through the coarse gauze drawn around it, and we smile with satisfaction, remembering that the Master said, "Forbid them not; they are not against us for us."

Mr. Kiddie quoted some very hard words about himself from the *New York Observer*, written by Rev. Dr. Prime, demanding Mr. Kiddie's instant dismissal because of his views on Spiritualism, and saying that he had disgraced New York before the world. He said that this was the malice displayed by Dr. Prime against a man whose only offense was that he had attempted to prove the immortality of the soul and the truth of primitive Christianity; but, alas! without asking the authority of any priest or church organization. He then read a communication from a former clergyman who now, as the spirit moved, regrets the errors of this life, and weeps for his blindness. The Rev. Dr. Deems, Mr. Kiddie said, also published a slanderous article against me and my books in the *Sunday Magazine*, misrepresenting me; but he was too much or too little of a Christian minister to give me any opportunity to correct his misstatements. To know his extraordinary discernment and good sense in regard to spiritual matters, this learned divine thought that Napoleon must have become "a stupendous fool" in the future life to express sentiments against war and in favor of universal peace. He seems to think that this man must forever continue to be the human tiger that he showed himself on earth. The idea that a soul is changed when it passes back to the God from which it emanated seems not to have dawned upon their theological apprehension; and, indeed, how could it when they limit the sources of their information to the old records of bygone ages, good enough for those times—indeed all they could bear then—but certainly not adapted to this age, when men's minds have passed to a higher state of receptivity and are yearning for "more light," which God, in His love for mankind, is giving through the angel host, His messengers.

But plaus Mr. Moody, the so-called evangelist, says "the four connections of Spiritualism are fraud, irreligion, sexual depravity and superstition," in which saying he uttered four distinct falsehoods and violated the sacred commandment of Moses, which says, "Thou shalt not bear false witness against thy neighbor." Suppose we should say the four corner stones of Mr. Moody's evangelism are anticipated falsehood, Scriptural perversions, sanctimonious rant and stentorianism, we should doubtless be thought guilty of slander, but we should be immeasurably nearer the truth than he is in his statements. (Applause.)

COURAGE OF THE CLERGY.

There are, I know, Christian clergymen who would like to investigate the truth of Spiritualism, but they are afraid to do so, least they should lose caste in their vocation and be rejected by their congregation, for churches too often are only a kind of monkey institution. They are the fashionable attendants to the social system. When a man acquires wealth, and consequent social position, a prominent pew in a handsome, luxurious church is necessary to his position. He "pays his money and takes his choice" (applause)—not only as to the pew but the preaching. The minister is paid to preach what is not only perfectly orthodox, but satisfactory in manner and matter.

The contract stipulates so much stipend for a particular service. It is true that the service is called divine, but it is regulated quite often by very sordid considerations. That standing in such a relation the minister, who is merely a hireling, can advocate so impudent a doctrine as Spiritualism, is out of the question. He may preach against it, he may slander it, and those who profess it, and he is believed to be "serving God." Some ministers have investigated Spiritualism and have avowed their conviction at the cost of their worldly position. Every clergyman who does investigate this subject is certain to become convinced of the truth of Spiritualism whether he dares to acknowledge it or not.

By many excellent people Spiritualism is opposed because it is deemed to be synonymous with that indescribable crime which the Levitical law condemned so harshly when it said, "Thou shalt not permit a witch to live." The thought of "invoking the dead" fills these persons with horror, and the very name "spirit" causes them to shrink. And yet they profess to believe in the "ministry of angels," and do not, by any means, disown the words of St. Paul:—"Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Church members will tell you they believe in angels, but not in spirits; but the learned Dr. Smith says many ministers say this comes from an evil source; but, if this is so, how do they know that the Spiritualism of the Bible is not from an evil source? The messages show the character of the messengers. "These are not the words of him that hat a devil" may be said of them as of the sayings of Jesus of Nazareth. We must use our reason in judging of spirit communications. We must look at their purity, their morality, their high spirituality, in order to decide as to their source. The devil may come to us as an "angel of light," and as long as he talks to us like us will we listen to him; but when he shows the cloven foot, it will be time for us to say, "Get thee behind me, Satan."

The angels are revealed to us as beings such as man might be, and will be, when the power of sin and death is removed; that is, they are the purified spirits of disembodied men, or, in the language of scripture, "The spirits of just men made perfect." Well, then, my Christian friend, you say you believe in the "ministry of angels," and we see that angels are spirits; hence you must believe in the ministry of spirits; and if the purified spirits of the departed minister unto us they must come to us; and if they come to us, why not manifest themselves to us? And thus, by a theological argument, we are brought to the truth of spirit communion. But is our friend convinced? By no means. Religious prejudice is too strong, and he goes on opposing and denouncing Spiritualism more than before. Defeated in the argument, he attacks those who profess it. Spiritualists, he says, are low, debased, immoral, free-lovers, etc., etc., meaning perhaps that he knows of some

who may be so classed. Undoubtedly, there are Spiritualists whose lives and conduct are not exemplary; and are there not church members and church ministers whose conduct would condemn the doctrines they profess? The teachings of Spiritualism are pure and holy, for they come directly from the heavenly messengers of God; but also those who receive them do not always practice them. The people connected with the so-called Christian churches should be very careful not to make the conduct of professors the test of the truth of the doctrines they profess.

Often during my walks in the calm and clear atmosphere of the country, have I visited viands evidently from the higher conditions of the spirit life, who would discourse to me in words and tones clearly indicating a higher than earthly wisdom; and to which I would listen with a most absorbing interest; but on returning to my room, I could not remember with sufficient distinctness, to enable me to take down what was thus said, a loss which I most deeply regret, especially now when I greatly desire to impart to others some portion at least of what was thus given to me.

NOT SO ANGELIC.

But the condition in which I found myself, as to the use of my clairaudient capacity, was of a very mixed character. Often, as in the cases just mentioned, I felt myself to be lifted up into "heavenly places;" then again I would seem to be dropped into what was strongly suggestive of "the hells" as described by Swedenborg, though in all this experience of mine, I have never met with anything that seemed fairly to imply an entire want of the better qualities of the human heart in the unseen ones around me; a disposition to play upon my credulity, and otherwise to mystify and perplex me, seemed to be the prevailing perversity of these spirits. At first, this could be done quite successfully; but gradually I learned to understand their methods better, and thus to evade the more obvious of their pranks. I soon came to the knowledge also, that the character and power of my invisible company depended much upon external conditions, as well as upon the actual state of my own mind and spirit. I will give one instance illustrative of this, even though it be somewhat trivial and undignified; for I wish, as far as may be, to give this my experience in all its phases.

I was staying for a few days at a hotel in Boston. It was a very old establishment, and no doubt its rooms were thoroughly saturated, so to speak, with the magnetic aura of the very miscellaneous succession of occupants for many years past. At any rate, I am confident that this was the case with the sleeping-room occupied by myself. For during one of the nights especially, I was kept awake almost constantly by what seemed to be a perfect crowd of mischievous and rough spirits, some one of whom was, almost without intermission, speaking to me in ways far from being acceptable to my taste; often filling my inward hearing with the most exaggerated and improbable stories. Nor could I get away from this disturbing din, for I knew of no way of stopping my inward ears.

During this night, I was made the victim of the following, which no doubt passed for quite a shrewd, practical joke amongst the invisible crowd around me:

I had neglected to leave my boots outside, that the bootblack might be able to attend to them. This fact the mischievous masters got hold of; and they urged me to get up and attend to the omission, saying that if I would, something of a peculiarly interesting character would happen. So I got up; but, not at all afraid of my tormentors, and put my boots out into the hall. But when I attempted to shut the door again, something like an electric shock was made to go through me, and for a brief space the half-closed door seemed to be held with a firm hand so that I could not move it. Only for a moment, however, was this the case: I soon got the door closed again. But strangely enough was what followed; for I could actually seem to hear a burst of rude merriment coming from the unseen crowd at the success of their scheme!

LOVED ONES STILL NEAR ME.

It was about at this time, whilst still in Boston, that I made my first visit to a public medium; all my previous investigations, outside of my own mediumship, having been in private families among special friends. The lady whom I now visited was an excellent rapping medium, whose methods were extremely fair and satisfactory, an alphabet-card with the numerals upon it, being used by the sitter instead of the more common method of having the alphabet called over audibly in the presence of the medium. Here it was,—the lady being an entire stranger to me,—that I received a very satisfactory and comforting message, unmistakably from my special loved ones. The attending circumstances were as follows:

I had been spending some hours at our denominational headquarters, not far distant. It was my first visit here since I had sent out my pamphlet-circular on becoming convinced of the truth of Spiritualism, a copy of which, as will be remembered, had been sent to every minister of the denomination. Of course therefore my position was well known to all whom I met here; and I found abundant employment in answering inquiries and defending my position. Generally, I was treated with a good degree of fairness by my brother ministers; but on this occasion there was an exception to the general rule. In the conduct of two of the younger and rather self-conceited ones, who seemed inclined to use a mingling of sarcasm with what they said to me on the subject. This touched my sensitiveness quite deeply, and I immediately turned away from them with the somewhat emphatic remark that, as I perceived they were in no condition to look at the subject fairly, I had nothing further to say to them in regard to it.

I then went directly to the medium I have spoken of, and, walking in at the open door, I found her sitting not far from a common-sized breakfast table, engaged in sewing. At my earnest request she did not change her position, but kept on with her work; whilst, taking the alphabet-card in my hand, I sat down at the opposite end of the table—being careful to hold the card so that the medium herself could not see the letters. Then passed my pencil point quietly over the letters,—sometimes in regular, and at others in irregular order,—the responsive sounds coming close to my end of the table—immediately under the card indeed. And thus a very touching and sympathizing message was spelt out referring directly to what had just taken place with me at the denominational rooms, and evidently given for the express purpose of soothing my wounded feelings. The names of my two children were given at the close, though they were doubtless assisted by their mother in conveying to me a message so well adapted to my condition.

The world had its childhood, and when it was a child it spoke as a child, it understood as a child, it thought as a child; and, I say again, in what it spoke as a child, its language was true, in that it believed as a child its religion was true. The fault rests with us, if we insist on taking the language of children for the language of men, if we attempt to translate literally ancient into modern language, oriental into occidental, speech, poetry into prose.—Muller.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

ADDRESS DELIVERED BEFORE THE HARMONIAL ASSOCIATION, IN NEW YORK CITY, JANUARY 4TH, 1880, AT ITS FIRST ANNIVERSARY.

It may be asked why another nucleus of liberal thought is not in the city of New York. A mighty mass of humanity surge through these streets, one day in seven, to worship in beautiful and costly temples; yet, how few in all this crowd, care to hear of any religion, however pure and undefiled, which disturbs the basis of their beliefs; though these beliefs contain no solution of these vast problems which vex every earnest soul. Some, indeed, endowed with individualism enough to leave the beaten track, cluster around one or another of these platforms which command a broader outlook, and more competent to meet the increasing necessities of the age.

A few blocks above us, a sweet voiced woman, with rare ability, fidelity and influence of thought, has ministered to the First Society of Spiritualists, during the last three years. It is no exaggeration to say that in that period, thousands have been enlightened, strengthened and comforted by her testimony to the truth of spirit guardianship and communication. All honor to Mrs. Brigham, one of the Delphic oracles of the nineteenth century, for she, also, teaches the value of noble living, the overcoming potency of good, and the inevitability of a natural system of justice and compensation.

A little at one side, an eloquent young Jew, Prof. Adler—a second Moses—with ringing voice, leads forward an enthusiastic band out of the Egypt of tradition and formalism, into the domain ruled over by the grand laws of ethics. All honor to these workers and their work. A little further down, the Society of Humanity have established themselves, hoping to readjust existing organizations according to strictly scientific principles. Here, another silver-tongued woman has discoursed of those changes which must come ere the nations shall be come as one family, and rich and poor alike shall cease to groan under bitter, soul destroying evils. And we must not forget to-day, to pay due tribute to a profound student and humanitarian, who, for many years, took the lead in rational thought in this metropolis. Worn by the stress of a too sadly earnest nature, may Mr. Frothingham find in the soothng atmosphere of the old world, the rest which his soul needs after a long warfare with myth and superstition.

In this hall, during the last few months, a congregation have assembled under the name of the Harmonial Association. What is this belief? Wherein does it differ from those above mentioned, and why should it become a permanent society?

If it be a truth inherent in physical science, that the greater includes the less, then the object of the association is to incorporate, unify and render homogeneous, the cardinal principles upon which these distinct societies are founded; nay, to do more than this. Creed it has none; its aim is simply, first, the harmonization of the individual; secondly, the harmonization of society. Simply, I say, but how grand the very effort!

The truth of spirit communication between two different spheres of being—the scientific readjustment of society, the clearing away of cobweb myths, spun in medieval twilight—the effort to attain ethical culture and organic development, all these are grand special interests, and induce great reforms. Neither of them constitutes a philosophy, nor, we believe, has any one found the true unfolding of Ethics, Love and Life, proceeding logically, as these do, from the Divine and Immortal Spirit of all spirits. Scientific renovations are material helps, but not necessarily indices of internal growth. The Harmonial Philosophy aims at something more interior than this. It attracts its student by the Love of Wisdom—the desire to learn of these eternal principles by which Divine power becomes incarnate in form. It appeals to the intuitive, the Divine in every man and woman. It deals not alone with sensuous observations and facts; but listens in the soliloquy of earth's jarring passions, to the "still small voice" which whispers truth and peace to the waiting soul. It works centripetally, from centre to surface. As plants, animals and worlds unfold and grow, so do the student aspire to unfold and grow. It accepts nothing which does not appeal to this interior, exalted and imperishable spirit, as forever reasonable and true. It holds that one common essence throbs through immensity, and is the All of All. It regards each soul as a blossom, outspringing from the same Oversoul, so that an axiom here, is an axiom every where and always. Therefore we believe in abiding the universal language of the great First Cause, whose alphabet we recognize in the principles of Use, Justice, Power, Beauty, Aspiration and Harmony, and so beginning their application to life, that after due progress, the result shall be, first, the harmony of the individual; secondly, the harmonization of society.

The Spiritualist, Unitarian, Ethical and Positive Societies, are of the utmost value; each, representing, as it does, its own legitimate idea. But neither of them, we believe, except incidentally, imparts a clear and comprehensive conception of the universe, or of the full meaning and destiny of our common humanity, though all of them (Spiritualists most of any) have great insight into the possibilities and progress of mankind.

For these and other reasons, we claim, that a permanent center is needed in this metropolis. We cannot forget that thousands of students of this philosophy from India to Australia, are anxiously waiting to see what may be done in New York city. On this platform, one of its teachers has gladly given the results of those severe, profound and consecutive investigations which have for over thirty years been marked by the same accurate methods, that enables the scientist to discover those laws which rule the hitherto undiscovered kingdom of elemental matter. And we would subject his results to the same tribunal of reason and intuition. When Galileo enunciated the true laws of the sidereal heavens, and swept away the old system of astronomy in spite of derision and abuse, the Truth remained. Now, as we gaze upon the dizzy track of suns, planets and systems, wheeling in solemn sweep around their far off, awful center, we do not worship grand old Galileo, but we revere him as teacher and discoverer; nor do we bear a clamor, lest men worship Edison, because that remarkable youth has sailed bold out into unknown seas, and brought back to us treasure trove from a hundred wondrous shores.

So with Mr. Davis. After devoting his entire life to researches into the arcana of the Harmonial Philosophy, deducing results and formulating its laws, we believe that his discoveries are of vastly more import than those of astronomers, naturalists or scientists; for, do not the laws which underlie the progressive, eternal unfoldment of the human spirit, include all science?

Here, too, on this platform, womanhood is graced and honored in its representative. To speak what my full heart would utter of these united lives, so noble in their unselfishness and truthfulness, so attuned to "the sanctities of faith and obedience" would seem to strangers an exaggeration to acquaintance altogether too tame and feeble.

I am sure this audience will agree with me, that to allow this fountain to be quenched at its very source, would be a crime against the advancement of the age. Out of this perpetually welling fountain, should flow streams to water every arid human desert—to float on their broad bosom, arges of Science, Art, Commerce, Literature, Music—all the branches of a true civilization, to those tablelands of life which stretch high above us, on the yet untraversed mountains of Peace and Beauty. Finally, we believe that Harmony is Belief, Happiness, HEAVEN, the entrance to which lies through the study and appropriation of this living philosophy.

A Curious Presentment.

C. C. Masey writes as follows in the London *Spiritualist*:

The following extract from a private letter records a case of presentment belonging to a large and peculiar class; much larger, it may be imagined, than is likely to be generally known, owing to the very peculiarity which gives it special interest and significance. The trivial is not often recorded, and, unfortunately, triviality in the matter of occult communications is considered a reason for neglecting them; instead of being recognized, on that very ground, as the more suggestive. I can only say of the writer of the following that she is a lady very well known to me, of quite exceptional education and intelligence, and of the most scrupulous veracity. Her letter is dated December 2nd, and I received it the following day.

"Ten days ago there came to me a conviction that I should find in the *Echo*—the name of the paper came to me clearly—an announcement of the illness of the Queen. I mentioned this presentment to — on the instant; and the forecast continuing to oppress me, I have daily told various persons of my expectation, the source of which I could not trace, for I could not recollect the Royal family having been in any way called to my mind at any recent date. Moreover we take the *Times* and *Daily News*, as well as the *Echo*; so why should the *Echo* be my medium of information? However, that was the first paragraph I saw on taking up the *Echo*, which reached us by this morning's post.

Now what I find suggestive in the above and similar cases, is this. There can be no absence of *purpose* in the anticipation or any trace of a motive which we would ascribe to a foreign intelligence. No conceivable object could be served by this lady knowing ten days before that she would see a particular piece of intelligence which did not concern her more than any other subject of Her Majesty. Does it not rather point (1) to the fact, so often insisted upon by Dr. Wyld, that our own souls or spirits are organs of powers unsuspected in our normal consciousness? and (2) to the Kantian principle that time is only the form of our consciousness, not an absolute objective condition of all existence? This form, if and when we can in any way transcend it, would no longer condition our knowledge, in which events, phenomenally future, would be revealed as present. It is a fact much to be regretted that the attention of Spiritualists is almost exclusively directed to the evidences of disembodied soul, and that thus many significant facts, which are in reality the strongest possible confirmations of our own supersensuous being, are either misinterpreted or neglected. The occultists and theosophists seek to discover our own latent powers. That these are *ceteris paribus* such facts as the above seem to prove, to the extent that they go; we have then to decide how much they will explain.

Book Notices.

SHAKESPEARE A BIOGRAPHIC ESTHETIC. By George H. Calvert; pp. 312. 12 mo. Price 50. Boston: Lee & Shepard.

Mr. Calvert is a prolific author, and well known by his poems. As a poet he studies his theme, and writes with the delicate appreciative sensitiveness of one whose soul is touched with sacred fire. Shakespeare is a name which can never be exhausted. He was endowed with the rare quality of not only expressing profound thoughts, but of suggesting the most profound in others. Epistemically no two readers understand Shakespeare alike. He is like the rainbow, a new spectacle to every observer.

The author divides his subject into four parts—First Decades, Ripeness, King John, Hamlet.

Mr. Calver, adores the great poet almost to idolatry. He finds no faults or failings, but every thing to praise. His book is suggestive, thoughtful, and interesting, and makes the reader desire to read again—which he will do with greater zest—the works of the great dramatist.

The best part is the last, and it could not well be otherwise, as it treats of Hamlet, the greatest of all the master poet's great works, as Mr. Calvert calls it, the "greatest tragedy, the highest poem of literature." In it the spirit-world is revealed and the doctrine of spirit identity and remembrance of this life fully shown. Mr. Calvert has no patience with sceptic editors and commentators who make the ghost a secondary character. The great poem hinges on the ghost, and the plot radiates from it as from a central point. "Behind Hamlet is one more powerful than he," i. e. the ghost. Shakespeare has with marked design and care guarded the ghost of Hamlet's father against the damaging imputation of subjectivity. To shield him from the possibility of such impeachment, he brings "this dreaded sight" twice on two different nights before the sentinels Marcellus and Bernardo. When Marcellus relates to Horatio what they have seen, the calm, clear headed Horatio assures him that it was a subjective ghost, that is an image on their brains. Had there been but one brain the explanation would have been more plausible.

In a few moments it does appear and Horatio is horrified with fear and wonder. The ghost stalks away, but reappears in the midst of their talk. Here are these men who have seen the ghost, all three of them twice and two of them four times. But for this strong desire thus to secure his ghost against the dishonoring suspicion

of being taken for a brain-born phantom, Shakespeare would have had him appear to Hamlet alone."

When the ghost of his father appears at last to Hamlet who is watching, beckons him, and his companion would dissuade him from following, what a splendid thought he dashes back to them:

"Why, what should be the fear?
I do not think it is a spirt, but—
And for my soul, what say I to that?
Being a thing immortalized."

The thoughts of Mr. Calvert, always brilliant are here too good not to quote:

"The honest are in the sepulchre; the sepulchre has not opened its marble jaws to cast them up again. Hamlet sees before him what St. Paul names the spiritual body. When in his last hour, the disciples of Socrates would comfort him with the assurance that they would see to his being fittingly buried, this greatest of the great Greeks, who had seized intuitively the deep truth about soul and body, answered them cheerfully: 'You will have to catch me first.'

"The me, Socrates knew was not the corporeal body."

Mr. Calvert makes Shakespeare a spiritualist, as he reveals himself in his works, rightly. A genius like his drawing inspiration from spiritual sources, could not prevent the ghosts of spiritual light passing through his writings, and in this higher light not only the Bard of Avon, but all poets must be interpreted.

SYNOPSIS OF STANDARD PHONOGRAPHY.

New and Improved Style. A Synopsis of Extended "Reading" Style, and "Conversations" Style, with a List of Words in English, French, German, Italian, Spanish, Portuguese, etc., and a List of the uses of the Signs.

Mr. Graham's system of phonography is acknowledged by a very large majority of the reporters of this city, as well as elsewhere, as being superior to any other system now published. Having carefully examined the various systems, we have come to the conclusion, from practical experience, that Mr. Graham's has decided advantages over all others. Its brevity, simplicity, and when correctly written, legibility, render it all that can be desired, whenever a *verbatim* report of lectures, proceedings of meetings, etc., are required.

The Synopsis presents, briefly and progressively, and unmistakably, all the principles of the Elementary, or Corresponding Style of Standard Phonography, the Best and General System of Shorthand writing. This part corresponds nearly to the coarse print portion of the Corresponding Style part of the author's "Hand Book of Standard Phonography," a complete textbook of the entire system.

2. "READING" EXERCISES—illustrating and applying the principles of each section of the Synopsis; concluding with several pages of connected reading matter, with an interlinear translation—which is a great advantage to the student.

3. "THE CORRESPONDENT'S LIST"—comprising an alphabetical list of Word-Signs, Contractions, Phrase Signs, Prefixes and Affixes of the Corresponding Style.

Those contemplating the study of phonography, should correspond with Mr. Graham in reference to the purchase of books, the course of study to be pursued, etc. Address him at 69 and 71, Bible House, New York city.

Magazines for January just Received.

Revue Spirituelle Journal d'Etudes Psychologiques (M. Leymarie, Paris, France). The contributions are from some of the ablest writers and thinkers.

New Church Independent (Weller & Metcalf, Chicago, Ill.). Content: Heaven; The Internal and External Man; Early Education; The Sin of Achan; Dream Presentment; Origin and Nature of the Lord's Body; A Dream of the Heavenly Life; Fellowship; Paternal and Maternal Relations; Letter from Henry James; Summary; Literary Notices.

Among the useful papers promised for the February St. Nicholas' Scribner, Co., New York City, will be one on the Amorphine, that recent and admirable invention by which persons, so deaf that they have never heard a sound in their lives, can be made to hear music, the human voice, and all the beautiful sounds of nature. This paper will doubtless be of interest to old and young. Elizabeth Stuart Phelps will contribute a story to the February St. Nicholas. The same number will contain the two new poems by Tennyson and a short story by Mrs. Burnett, author of "That Little Lass."

Book Notices.

SHAKESPEARE A BIOGRAPHIC ESTHETIC. By George H. Calvert; pp. 312. 12 mo. Price 50. Boston: Lee & Shepard.

Mr. Calvert is a prolific author, and well known by his poems. As a poet he studies his theme, and writes with the delicate appreciative sensitiveness of one whose soul is touched with sacred fire. Shakespeare is a name which can never be exhausted. He was endowed with the rare quality of not only expressing profound thoughts, but of suggesting the most profound in others. Epistemically no two readers understand Shakespeare alike. He is like the rainbow, a new spectacle to every observer.

The author divides his subject into four parts—First Decades, Ripeness, King John, Hamlet.

Mr. Calver, adores the great poet almost to idolatry. He finds no faults or failings, but every thing to praise. His book is suggestive, thoughtful, and interesting, and makes the reader desire to read again—which he will do with greater zest—the works of the great dramatist.

The best part is the last, and it could not well be otherwise, as it treats of Hamlet, the greatest of all the master poet's great works, as Mr. Calvert calls it, the "greatest tragedy, the highest poem of literature."

In it the spirit-world is revealed and the doctrine of spirit identity and remembrance of this life fully shown. Mr. Calvert has no patience with sceptic editors and commentators who make the ghost a secondary character. The great poem hinges on the ghost, and the plot radiates from it as from a central point. "Behind Hamlet is one more powerful than he," i. e. the ghost. Shakespeare has with marked design and care guarded the ghost of Hamlet's father against the damaging imputation of subjectivity. To shield him from the possibility of such impeachment, he brings "this dreaded sight" twice on two different nights before the sentinels Marcellus and Bernardo.

When they have seen, the calm, clear headed Horatio assures them that it was a subjective ghost, that is an image on their brains.

Had there been but one brain the explanation would have been more plausible.

In a few moments it does appear and Horatio is horrified with fear and wonder. The ghost stalks away, but reappears in the midst of their talk. Here are these men who have seen the ghost, all three of them twice and two of them four times. But for this strong desire thus to secure his ghost against the dishonoring suspicion

of being taken for a brain-born phantom, Shakespeare would have had him appear to Hamlet alone."

When the ghost of his father appears at last to Hamlet who is watching, beckons him, and his companion would dissuade him from following, what a splendid thought he dashes back to them:

"Why, what should be the fear?

I do not think it is a spirt, but—

And for my soul, what say I to that?

Being a thing immortalized."

The thoughts of Mr. Calvert, always brilliant are here too good not to quote:

"The honest are in the sepulchre; the sepulchre has not opened its marble jaws to cast them up again. Hamlet sees before him what St. Paul names the spiritual body. When in his last hour, the disciples of Socrates would comfort him with the assurance that they would see to his being fittingly buried, this greatest of the great Greeks, who had seized intuitively the deep truth about soul and body, answered them cheerfully: 'You will have to catch me first.'

"The me, Socrates knew was not the corporeal body."

Mr. Calvert makes Shakespeare a spiritualist, as he reveals himself in his works, rightly. A genius like his drawing inspiration from spiritual sources, could not prevent the ghosts of spiritual light passing through his writings, and in this higher light not only the Bard of Avon, but all poets must be interpreted.

The Synopsis presents, briefly and progressively, and unmistakably, all the principles of the Elementary, or Corresponding Style of Standard Phonography, the Best and General System of Shorthand writing. This part corresponds nearly to the coarse print portion of the Corresponding Style part of the author's "Hand Book of Standard Phonography," a complete textbook of the entire system.

2. "READING" EXERCISES—illustrating and applying the principles of each section of the Synopsis; concluding with several pages of connected reading matter, with an interlinear translation—which is a great advantage to the student.

3. "THE CORRESPONDENT'S LIST"—comprising an alphabetical list of Word-Signs, Contractions, Phrase Signs, Prefixes and Affixes of the Corresponding Style.

Those contemplating the study of phonography, should correspond with Mr. Graham in reference to the purchase of books, the course of study to be pursued, etc. Address him at 69 and 71, Bible House, New York city.

Magazines for December not Before Mentioned.

The *Psychological Review*. (Edward W. Allen, 11 Ave. Maria Lane, London, E. C., England.) Contents: Spiritualism in some of its Religious Aspects: A Comparison and a Contrast; Principal Tulloch on Table-Tapping; Voices from the Ages—The Alchemists and their Teachers; Philosophical Spiritualism; The Positivist Tragedy; A Catholic Faith.

Psychische Studien. (Oswald Metz, Leipzig, Germany.) This magazine is devoted to the spiritual philosophy, and contains articles from able writers and thinkers.

The Art Amateur (Montague Marks, 20 E. 14th St., New York.) A monthly magazine devoted to the cultivation of Fine Arts in the Household.

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Relgio-Philosophical Journal

JOHN C. BUNDY, - - - - - Editor.
J. B. FRANCIS, - - - - - Associate Editor

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CHICAGO, ILL., JANUARY 24, 1880.

Spiritualism—"The Philosophy of Life"—How to Study and Live It.

Years ago, in the RELIGIO-PHILOSOPHICAL JOURNAL, its then editor and proprietor, Mr. B. S. Jones, has tersely said "Spiritualism, in its broad and full sense, is the philosophy of life." This comprehensive statement is true, and it is suggestive of a wide range of thought and study and practical action.

Naturally enough we are greatly interested in spiritual phenomena, and take great pains to witness manifestations and encourage and sustain real and true mediumship. Only for some thirty years has this new influx from the spirit-world, this revival and increase of the old intercourse between spirits clad in flesh and spirits robed in celestial forms, been possible, and we must be dull and insensate indeed not to have active and enthusiastic interest in it. Yet the best things may be perverted and misused, and whoever runs into the spiritual dissipation of giving time and thought and means to a wonder-seeking pursuit of startling facts, neglecting their daily duties, and not making these facts incentives to higher thought, to wider research and to truer life, is sure to get a spiritual dyspepsia, an enervating of the mental and moral senses which narrows their being into a selfish and sensual and external egotism. Gladly and gratefully we grant the value of spiritual facts of all grades, and the effort of the JOURNAL is, and ever has been, to encourage and help on all sincere and devoted mediums; but the *Cui bono?* To what good purpose? is the question. One great purpose is to prove the reality of the future life and the actual intercourse between that life and our own, to the soul and the genes. This indeed is of vast moment. It is the great need of the world in this day of religious doubt and scientific materialism. We may well bless and thank the denizens of the spirit-world for their dear presence and mighty help in this hour of need. But suppose we are convinced, suppose all the world convinced, of these things. What then? Of what use? Our answer is, such conviction and knowledge should act as an incentive and inspiration to higher and broader thought, to more enlightened study of man, and of this wondrous and ever unfolding eternal life in which we now are and which opens to finer realms beyond the grave.

Educated, most of us, in the old and pitiful dogmas of total depravity, and an eternal hell, or the negations of Materialism, we need a new philosophy of life, such as the facts of spirit intercourse point toward. To comprehend this spiritual philosophy we must use the facts of mediumship, and of spirit communion, as a beginning and a great help in our study of the inner life of man.

We know a good deal of his outer life, of the ships he builds, his railways and telegraphs, the splendid triumphs of his art and science and engineering. We know of his intellectual life in schools and colleges and books, of his theology which takes outward authority and holds the soul captive to its sway; of his inner life we know little. Manifestly there can be no philosophy of life, without such knowledge. How are we to gain it? By careful research and study and experiment in the whole wide realm of psycho-physiological science. Magnetism, psychology, mesmerism, clairvoyance, spirit mediumship, are all in that same wondrous interior and spiritual realm, mutually interlinked and interdependent. So far as possible we must study them all. By such study and experiment we can the better and the more fairly judge of mediumship and distinguish between psychological influences from persons in the form, the medium's own thought unconsciously given, and the real message from some spirit intelligence. Physiology and the laws of marriage, parentage and hereditary descent, we need to study in the light of spiritual ideas.

These suggestions open toward a field of thought and study that will leave no idle or vacant hours, no room for that most miserable of all occupations, which none but the

aimless and thoughtless indulge in, of "killing time." Let our rich spiritual experiences and privileges be our help and incentive to this broad study of the philosophy of life and the spiritual powers and relations of man, and then let us carry the fruits of our thought and study into practical duty, and be ready to take true and fearless part in all wise reforms,—all that shall help clean lives, true morals, natural religion and the kingdom of heaven on earth.

Heart-Touching Letters.

DEAR SIR:—I am very sorry to write you this letter, without sending money. I am a very poor and unhappy man, and can not pay you yet. I hoped there would come a change of my fate, but I am nearly hopeless. I am no swindler, but honest; I became poor and a cripple through bad spirits. Since 11 years, I hear spirit's voices day and night, talk profane language, say I shall not make any thing, hinder my work and trouble me in every way; say I shall live till 94 years, but many lie. I think God only knows my time. I am old, 93 years, unmarried, homeless, live in an old house with leaking roof, have no own home. What shall I do?

Please have charity with a poor man, and moderate my debt, and I will try to borrow some money to pay you. If you can, please send me sometimes a copy of your very valuable JOURNAL. I am here the only Spiritualist; my German friends are not yet prepared for Spiritualism. Thanking for your patience and kindness, should I ever become able, I will pay what I owe, but I am lame on right foot, and can not work much. May God and the angels bless and lead you!

CHRISTIAN KLINGER.

New Braunfels, Texas, Jan. 6th, 1880.

This poor, old, and homeless brother has received the JOURNAL four years on credit, and owes us \$12.00. We cheerfully forgive the debt and only regret that the pressing demands upon our charity, forbids the continuance of the paper free. He speaks of borrowing the money to pay us; we would not have him do this, if he could; there is no prospect that he would ever repay the loan, and money so obtained would not legitimately belong to us, and we should be ashamed to use it in furthering the holy spiritual cause.

One Saturday evening, lately, eighteen men gathered in the vicinity of the shop early in the evening and patiently awaited results. Not a sound was heard until about half past eight o'clock, when the clear ringing sound of an anvil saluted the ears of the entire party. There was no mistaking it! It came from the little old shop which was but a few rods from where they were standing, and the sound was that of a hammer wielded by a strong arm descending in measured strokes. By a preconcerted arrangement the crowd broke for the apparently haunted building and surrounded it. Those who investigated the interior found the windows nailed down, with no means of egress save through the doors which the company had entered, and there was not only no one to be found high or low inside, but there was no evidence of anybody having entered the place for weeks. The tools had been long before removed. It was finally resolved to close the doors and retire, and see whether the phantom workman, or what seemed to be such, would resume his labors again. The watchers thereupon stepped outside and closed the doors when instantly the hammering inside was resumed and again they heard the anvil's clear and musical ring. The noise fell upon every ear, and could have been easily heard some distance away. It continued for an hour when the blows gave place to silence and all was still.

Here is another letter, which, while it does not appeal for charitable aid, cannot fail to excite the sympathy and commiseration of the reader:

DEAR BROTHER BUNDY:—I owe you a full explanation for my apparent neglect in not responding to your many calls for your paper. I take comfort in reading your paper, but I have so many ways to take every dollar I get, that I find it a struggle to live—I have so much sickness in my family and in the last spring the death of a dear child whose coffin is still unpaid for! I have real estate unproductive and taxed exorbitantly. I write this to show you that I am not wilful in keeping you out of your pay. Immediately after the 12th of this month, I will send the amount of your bill, so you need not sue it, as you will get your pay. I am an old Spiritualist since 1851, and was for many years a good test medium in various ways, but have lost my power, or nearly so; am in my 62nd year. If you think you can make under the circumstances a reduction in your bill, it will oblige me much, but if otherwise, I will send amount at time specified.

Wilmington, Ill., January 1880.

Here is an old man and a medium who has honestly, and with his best efforts fought a hard battle with the adversities of life, though weighed down with cares he bears them like a man, without whining or complaint. He does not inveigh against fate, nor think Spiritualists owe him any special consideration. Though laboring incessantly and living with the closest economy in order to carry on the JOURNAL, and like this brother striving hard to keep unproductive real estate from confiscation, we feel to lighten his burden a little by canceling his indebtedness to the paper, now amounting to \$9.45, and should he find his affairs more prosperous in the future, let him help some one who is worse off than himself, and we shall feel well satisfied.

We cite these cases as examples of hundreds in which we are continually taking similar action. At a rough estimate the JOURNAL office has thus given away from thirty to forty thousand dollars during the nearly fourteen years of its existence. We know it is in good taste when bestowing charity not to proclaim it to the world, and it is not to court commendation that we now do so, but to give our readers some idea of the work done in one direction for the propagation of Spiritualism. The hearty blessings bestowed with tears of gratitude by the recipients of the JOURNAL's bounty and the consciousness of having done a duty, have been the compensation of the former as well as the present publisher. That we have not unfrequently been imposed on is probable, yet this does not dampen our desire to continue the good work to the extent of our means. No debtor of the JOURNAL who is really too poor to pay, need hesitate to promptly tell us so; we do not desire to oppress a single soul on earth, much less a reader of the JOURNAL. We do however, kindly but very earnestly ask subscribers, who are in arrears to remember our

large weekly expenditures and try to the utmost extent of their ability to pay the debt so justly due. Once square with us, and it becomes a comparatively easy matter, with the improving financial condition of the country, to pay the small sum of \$2.50 yearly in advance. Friends, please act now while the matter is fresh in your minds, pay part or the whole of your debt at once, or if absolutely too poor to pay at all, let us know it.

The Phantom Blacksmith.

We learn from a long communication published in the *Jackson (Mich.) Patriot*, that there is a good deal of excitement in the western portion of Columbia township over certain mysterious manifestations in a deserted blacksmith shop formerly owned by O. A. Powers, and in which up to the fall of 1878, he carried on the business of blacksmithing. In the year named he disposed of his property and emigrated to Kansas, where he soon after died.

Near the old blacksmith shop, which has not been used since its former owner moved away, resides Mr. Henry Towner. For several months, at intervals, Mr. Towner has heard noises at night of a mysterious nature, proceeding from the unoccupied building.

One Wednesday evening all were startled by the ringing of an anvil as if from the stroke of a hammer, and that it came from the dark interior of the old shop was established beyond cavil by Mr. Towner and his family, and others living near, who walked toward the building and heard the heavy strokes and the familiar metallic ring within. The excitement, despite the unbelievers, increased with discussion, and it was resolved by some of the male members of the community to establish a watch and if possible ferret out the mystery.

One Saturday evening, lately, eighteen men gathered in the vicinity of the shop early in the evening and patiently awaited results. Not a sound was heard until about half past eight o'clock, when the clear ringing sound of an anvil saluted the ears of the entire party. There was no mistaking it! It came from the little old shop which was but a few rods from where they were standing, and the sound was that of a hammer wielded by a strong arm descending in measured strokes. By a preconcerted arrangement the crowd broke for the apparently haunted building and surrounded it. Those who investigated the interior found the windows nailed down, with no means of egress save through the doors which the company had entered, and there was not only no one to be found high or low inside, but there was no evidence of anybody having entered the place for weeks. The tools had been long before removed. It was finally resolved to close the doors and retire, and see whether the phantom workman, or what seemed to be such, would resume his labors again. The watchers thereupon stepped outside and closed the doors when instantly the hammering inside was resumed and again they heard the anvil's clear and musical ring. The noise fell upon every ear, and could have been easily heard some distance away. It continued for an hour when the blows gave place to silence and all was still.

The Wisconsin Doctor's Bill.

The alarm we sounded a few weeks since was not without cause. The Madison correspondent of the *Milwaukee News*, writing the 13th inst., states that a bill has been prepared by a joint committee of the three State medical societies, and adds:

"A measure that is likely to cause much discussion, and to meet with determined opposition is the Medical Bill, making an effort to provide against quackery in the State. This bill will be introduced at an early stage, and pressed with all the force of a large body of physicians. These gentlemen will come here next Monday, and Dr. Powers, Mayor of Fond du Lac, and Dr. Senn, of Milwaukee. They will storm the legislature for three days, and some of them express a strong belief in the success of their movement."

Let our liberal friends everywhere in Wisconsin circulate a petition, however brief it may be, protesting as a free people against any law for special legislation for the benefit of any class of doctors, get what signatures they can promptly, and send their petitions to their respective representatives or senators for presentation. No time should be lost. Let their representatives know what the people think of these efforts to stave away their dearest rights, and confer legislative favoritism upon a favored few.

The Dry Rot in Churches.

Rev. Robert Collyer lately delivered a sermon in New York, on the above subject, and it was full of general hints in reference to life and the actions connected therewith. He alluded as follows to a prominent Chicago clergyman:

"A prominent minister in Chicago a short time since preached a sermon of Dr. Parker's and used it as his own. The papers printed both side by side in parallel columns, and in explanation the preacher said he had so absorbed the idea from his reading that he had used it without knowing the source from which it sprang. I do not believe the excuse, and I have only found one man who does believe it, and yet that congregation raised his salary in response to that excuse. That church has the dry rot. When things come to this pass the church is not and can not be a factor to a soul's salvation."

Dr. J. K. Bailey spoke at Cawker City, Kan., Dec. 28th; at Sibley, Kan., and vicinity, Jan. 5-14th, seven lectures. Can be addressed until further notice, at Clifton, Kan.

Pre-Natal Culture.

BY HUSSON TURTLE.

The problem of problems of the past, has been how to become regenerated; how to be born again out of animalism into spirit. The problem of problems of the present, is how to be generated so perfectly that there will be no need of re-generation. As long as the very act of entering this sphere of life was considered sinful, and the result of infinite transgression, escape could only be expected in the future, when the primal sin could be atoned, and the spirit washed from the stains of earth. A misty haze of chance or providence hung over birth, and ignorance knew no law except blind impulse. Over this function, instinct held its iron sway, and gave color to the theological dogma of total depravity. That human beings organized under such conditions, were not depraved, that they were not born totally corrupt, shows the persistency with which nature works to achieve higher ideals.

Do as badly as men may, out of the seething errors there will come some good result. In the rifts of the clouds of sin, the stars of eternal truth shine bright and clear. Ignorance not only concealed her ugly form in inlets, the fig leaves of shame were woven into a garment, and the most vital subject which can engage human thought, was made the target of impure jest and coarse rejoinder.

When an author treats this subject in such a manner as to raise it into the pure atmosphere of uncontaminated spirit, so that even the cheek of educated prejudice, may not blush, and yet speaks so clearly that a child may understand, he certainly may well be proud of his rare achievement. That Mr. A. E. Newton merits this praise, no one can deny after reading his timely book. While he does not attempt to enter into causes, he fairly presents the facts on the subject, and points the way how parents may, or rather should, enter the paternal and maternal relations.

The idea that this subject is unchaste, originated in the false dogmas of theology. Over a pure and perfect reciprocating love the angels of heaven are glad, and from it springs an entity, more abiding than the shining stars, or time itself; for the human spirit, born of love, laughs at duration, scorns limitation, and is youthful when the ashes of suns drift into space. The initial point of departure of such a being to a pure mind, cannot otherwise than be regarded with feelings of reverential awe; and when we think how potent are the circumstances surrounding and influencing this early evolution, we say that if the mission of Jesus was to save those badly born by regenerative power, infinitely more valuable is the knowledge that shall teach the present generation how to make the next so righteous that they will not need regeneration.

This is the task A. E. Newton has undertaken. There is need of his work, and he has completed it in an admirable manner. It should be read by every parent, for we believe it will not only point how to rear better children, but will instill a higher, purer, and nobler affection between father and mother, husband and wife. No where do we find in its pages the coarse doctrine of prevention of too rapidly increasing population, but the constant action of repression of brute instincts under the iron heel of the chaste spirit. Wisdom holds all lower faculties in abeyance, and the child is born because two loving hearts desire to welcome it.

Mr. Newton has already published a sketch of his views on this subject in a little pamphlet, "The Better Way," of which the present is an enlargement. In that work he expresses the conviction that "it is for the mother to produce a poet, a thinker, an artist, an inventor, a philanthropist, or any other type of manhood or womanhood, desirable, or undesirable, as she will." This certainly is possible for the future, and many mothers may by the means he points out approach these desirable results, and some achieve all they wish; yet it must be remembered, and Mr. Newton does not ignore it, that mankind represent all the conditions and influences which have acted on the race in the interminable past. The mother determined to mould her child after a chosen plan, finds that she cannot free herself from the influence of the past. The energy of heredity is as strong in the world of life, as gravitation in the world of matter. There are subtle, psychological influences ill understood, which may completely overpower her efforts. The child may retrace to many generations, and in its body or mind reappear the peculiarities of some long deceased ancestor, just as in the most purely kept herd, under the eyes of the careful breeder, will appear at times the markings of the original wild stock.

How strong is the conservative energy of nature against any change, is well shown in the rarity of deformities or "marks," which arise from mental impressions made on the mother. That such impressions sometimes produce most undesirable results, there can be no question, yet it is equally certain that this occurs with exceeding rarity. The offspring is preserved unchanged countless times, by this conservative power, while it is affected in a single instance. A multitude of facts, show that this heredity may be overcome by the efforts of the mother, and sometimes so completely that the child is like a new creation. The protecting care of the father, his sympathy and unselfish support is only second in attaining this result. That it is possible, makes it incumbent on all parents to strive to rear the best organized children, for if they do not attain

their complete purpose, their children will be at least measurably better than if they had made no endeavor, and the next generation, having this vantage ground, will approximate still nearer, and thus after a time the ideal will be realized.

Well does Mr. Newton say:

"All should remember that *children have rights*, which are as sacred as can be those of any other beings; and among the first of these is the *RIGHT TO BE WELL-BORN*. It hardly need be said, except for the woful thoughtlessness that often exists on the subject—that so momentous an undertaking as the originating and nurturing of a young immortal—a being that is to enjoy or suffer throughout eons of existence, and that it is to bless or curse its fellows on earth through unknown generations, largely according to the characteristics enstamped on it by its parents—it hardly need be said that such an undertaking should be left in no avoidable degree to chance or accident. Above all, should not be (as it so often is) the haphazard result of blind passion, or mere pleasure-seeking indulgence. Realizing the august responsibilities involved, both parents should not only act with intelligent forethought and deliberate intention, but surely should make the best preparation in themselves and their surroundings of which they are capable."

If fault were to be found with Mr. Newton's book, it would be that he has neglected the physiological side of the subject, and dealt too much on the exterior, yet had he fully developed that side, his sixty-seven pages would have been greatly multiplied, and really nothing gained by the general reader. He has written enough to set the mind of the reader to thinking, and has outlined the methods by which the much to be desired improvement of the race can be effected. He has done this clearly, and over his task rests the sweet atmosphere of a pure and holy purpose.

His book going into many homes, will chasten, purify and bless, not only the offspring, but father and mother; a relationship nearer and more sacred than even that of husband and wife on which it rests. I am glad Bro. Newton has written the book, for it shows the intensely practical side of Spiritualism in its discussion of vital subjects—not that there is anything necessary allied to Spiritualism in the book, but it is the product of a mind cultured by a long acquaintance with the philosophy of life, and its advocacy of purity, chastity, noble living, tenderness, truthfulness and self-sacrifice in the marriage relation, and self-forgetfulness in the paternal, that the child may be truly an incarnation of divine thought, forms a prominent landmark on the coast-line of Spiritualism.

* Pre-Natal Culture, being suggestions to parents relative to systematic methods of attaining the tendencies of infants before birth. By A. E. Newton—pamphlet, 61 pp. price 25c. Waukegan, Ill.: Moral Educational Society, Publishers, 1879. Chicago: For sale by the Relgio-Philosophical Publishing House. Price 25c.

Woman.

Mr. J. W. Colville lectured last Thursday evening at Union Park Hall on this subject: "Woman, her True Position and her Divine Mission." Speaking of the surroundings of mothers he said:

Before coming together in marriage men and women should study physiology, and their mutual attachment should be based on love and intelligence. The reason why so many girls made bad marriages was that they had grown up to look on a good husband as a rich husband, and on marriage as the one thing which they must at all events obtain. As long as daughters were brought up to regard marriage as their only opportunity in life, so long they must be under a sort of compulsion to accept the best offer they can get. But if girls are taught that they may be lawyers, or religious teachers, or physicians, or merchants, they will feel encouraged to make an effort to qualify themselves for useful positions and being qualified for such positions, they would thereby become best qualified for woman's divine duty—that of maternity. It must also be remembered that women being more numerous than men, some of them must remain unmarried, and society ought to open to these any careers they could fill. The lecturer was gratified to see colleges opening their doors to women.

He concluded his address with the declaration that woman was to be the savior of the world, and the prophecy of Genesis that while the serpent hurt the woman's heel she should bruise his head was to be fulfilled.

All the saviors of the world were reputed to have been born of virgins, that is, of perfectly pure women. While the speaker did not subscribe to the doctrine of a miraculous conception, he did believe in immaculate

Voices from the People
AND INFORMATION ON VARIOUS
SUBJECTS PERTAINING TO THE
HARMONIAL PHILOSOPHY.

An Angel's Birthday.

(St. Louis Post.)

Mrs. E. L. Saxon, of New Orleans, a lady very widely known by her able writings on social topics, and who was one of the most efficient workers during the yellow fever scourge last summer, lost her youngest daughter by yellow fever near the close of the epidemic. We find in the New Orleans *Times* the following beautiful poem which expresses the feelings of thoughts of bereaved hearts in similar circumstances—the test of true poetry:

“Your birthday, my precious, my darling—
Or would be, if you were on earth,
I know it must still be your birthday,
Though born to your heavenly birth.
I know that the angels are fair, and as sweet,
As these fair earthly roses I wear;
These love may be perfect, pure and complete,
But never more tender than mine.
Are you glad in their gladness, my darling?
Do you laugh in your innocent glee?
Or are you sad in the brightness of heaven,
In thinking of home and of me?

In the night when I long for your presence,
And water my pillow with tears,
When I pray for the touch of your fingers,
To comfort my sorrow and fears;

So light is the veil that's between us;
The mother and child are so near;
The breath of my soul is suspended
For your accents so tender and clear,
Oh, my glorified darling, most precious
Of all the sweet gifts that were mine,
Have left you, not lost you, my darling—
Only left to the Love that's Divine.

There are moments so sweet and so solemn,
That my soul bursts its prison of pain,
And soars to the realm of the Spirit,
And meets my own angel again.
Then calm from that subtly communion
I defy every foe of the world;
I can storn every breath of contumely,
Every shaft of thy ignorance hurt.

No black robes of darkness and mourning
Should be worn for a spirit like thee—
Only solemn thanksgiving and blessings,
That you from earth's sorrow are free.

Mrs. E. L. Saxon.

Items From Philadelphia.

To the Editor of the Religio-Philosophical Journal:
Permit a passing compliment as to the sterling worth of the Christmas number of the *Journal*, full of interesting and valuable reading. It must take rank with first-class journals, and as such add large numbers to its subscription list.

With Dr. Peebles, I am sorry that Spiritualists in general care little to patronize that which tends directly to advance the great truths of the intercommunication between the two worlds. Take the spiritual papers, friends, read them first, then give them to your neighbors. This, in my judgment, is the very best way to spread the truths of our cause. Care should, however, be taken in the selection of choice and pure literature for the home; I say this, because there is some literature claiming to be spiritual, which I deem unfit, both for the family or for general circulation.

Spiritualism in the city of brotherly love is steadily sowing the seed for a future abundant harvest. A Frank Baxter has filled the rostrum of the First Society, Academy-Hill, 8th and Spring Garden street, for the month of December, with great success. His lectures are logical, and delivered with an eloquence and pathos that would draw even an older champion in the field. The tests which he gives at the close of his evening lectures, are surprisingly correct. He often gives full name, date of death, and other incidents that could only be obtained from an intimate acquaintance with the parties concerned. To the intelligent and thinking mind, the tests are complete, while to the ignorant layman the tests are "They are made up by Baxter for the occasion." Spiritualists cannot be made; they must develop to a comprehension of the divine teachings of Spiritualism before they can appreciate them. James Burns, of London, said, "They who would make converts to Spiritualism are its worst enemies." I begin to think there is much truth in the assertion, for Spiritualism is a matter of growth, hence we find in nearly every place, men and women who are by nature Spiritualists without ever having heard of any of its adherents.

For seventeen years Brother Baxter taught school in Boston and vicinity with uniform success, giving satisfaction to scholars, parents and school directors; becoming a Spiritualist, however, he lost his position; but friends rallied around him—letter ones that ever had before, and to day he is doing a work that will give him a world wide notoriety, and win for him such honor as his master could have had as a school teacher. Brother Baxter is ever ready to doffler work, and though with us on Sundays, he is off in some of the counties on week days.

Prof. Kiddle, ex Superintendent of New York Public Schools, in one of the lectures he delivered in Philadelphia, said in effect: "When I published my book, I, of course, anticipated great antagonism and sectarian persecution; it is true that it came, but in the thousand fold more gentle manner than I expected. Many friends that I love, send me letters of advice and counsel; a few friends I have lost, but I am happy to say that where I have lost one, I have gained two in his place, more true and valuable. Hundreds of letters from different parts of the country have come to me with expressions of confidence and warm brotherly friendship, that I prize far above any earthly preference that could be offered. The public press, too, was more lenient in its criticism on my book than I expected, all of which is evidence to me that a revolution is going on in the general mind, and that they are ripe for new departures from old creeds."

Dr. George Wyld, of Edinburgh, who so magnificently stood by Dr. Slade in his shameful persecution in London, writes in the *Spiritualist* of Nov. 23d:

"I felt an intensely earnest in my convictions regarding the genuineness of the Slade performances and the profound bearings it had on the laws of mind and matter, that I felt I could have submitted to any martyrdom in its defense, and therefore, I did not hesitate to appear as a witness in defense of Slade, although knowing that ninety-nine persons in a hundred, regarded him as a common impostor. I could not appear at a Police Court publicly in his defense without incurring great professional risk."

"The result was as I anticipated. I was abused and denounced in many quarters. I received many insulting anonymous letters, some friends quarreled with me, and my professional receipts declined. But there is a grand promise by the Master, that one who forsook friends and worldly goods for the truth shall even here receive an ample recompence."

"So it has been with myself; for one friend I have lost, I have gained twenty better ones, and even my worldly prosperity has been indirectly thereby increased, and not only so, but my professional reputation has been greatly enlarged also indirectly through Spiritualism, for there came to me in a mysterious manner, in connection with the Slade trial, an idea which I conveyed to the profession through the London press, which letter showered upon me immediately in reply about four hundred letters of thanks and congratulations from medical men in all parts of England."

The Co-operative Society of Spiritualists has opened its lecture season in the Assembly building, 10th and Chestnut streets. Prof. Kiddie delivered the opening lectures, and Katie B. Robinson, of this city, filled the rostrum the two last Sundays in December. Mrs. Shepard, of Minneapolis will supply the platform of the First Society during January. The Second Spiritual Society, Thompson street, below Front street, is making great efforts to raise funds for the purpose of improving its building. Wm. H. Powell, the "finger" slate writing medium, has just returned from an eastern tour of great success.

He has credentials of excellence from many staunch supporters of Spiritualism; his mediumship is of such a marvelous nature that many coming to his clances doubtless, go away believing.

In conclusion I would say that, as Spiritualists we should humbly depend upon the blessing of heaven, for every good and perfect gift is a heaven that has its basis within us. When the cobweb of self is brushed away from the eyes of the soul, then heaven may be felt, and seen all about us. The design of Spiritualism is to set our souls as free as when God first gave them to us, to disengage us from those stayish fears that so long held us in chains and bondage, and that tyrannized over us with an iron rod. No man, however, can lay any claim to true freedom, that is not pure in heart and holy in his nature, an obedient child to the laws of his being.

—Doux A. Hooven.

Philadelphia, Pa.

Letter from Texas.

Mrs. Mary Anna Shindler, of Nacogdoches, Texas, writes:

Having been for the last eighteen months hard at work in the political field, carried, rather by a power I could not resist, and kept there still, I did not trouble as much with Spiritualists during my visit to New York, as I should have done if my time and my occupations had been left entirely to my own choice. But I was with them sufficiently to ascertain that the three spiritual organizations existing there have well attended meetings, and are growing steadily with a healthy growth, far better than a spasmodic and too rapid one.

I had the pleasure of hearing the excellent test medium, Mr. Baxter; also Faustie Allix, E. V. Wilson, Nellie Brigham; and last, though not least, A. J. Davis, with his quiet and original manner of presenting ideas which stereotype themselves upon one's brain, to be reproduced again and again in unexpected turns and places. I attended, by invitation of one of the members, one of the monthly meetings of the far famed "Order," held at Delmonico's great establishment in Fifth avenue, where I partook of one of those wonderful dinners off which we hear so much, and afterwards enjoyed, through the medium of the distinguished editor of that society, "a feast of reason, and a day of mirth." The subject discussed on that occasion was: Whether the modern improvements in household conveniences had increased the attraction and the love of home. The test was discussed, pro and con, and the various spirit, the outflow of pure domestic feeling, as well as the high culture of the *debutante* impressed me most favorably; for I had somehow been accustomed to think of *Sorosis* as merely an outgrowth of the fashionable element of New York society; but while there is plenty of fashion there, there is also the true spirit off form, and an abundance of the right sort of womanly culture, together with domestic feeling, and pure love of home. I was introduced to your excellent correspondent, Mrs. Hester Poole, a lady who adorns society, and does what she can to elevate and enoble it.

I saw no "materIALIZATION" while in New York, nor did I look for it. While I believe it to be a demonstrated fact, I have too little confidence in most of the mediums now advertising their wares, to expend my time and my money in a search of often unsatisfactory and defective. I stand firmly by the facts which have produced conviction upon my mind—as detailed in my book, "A Southerner Among the Spirits," for I received nothing but the genuineness of which I did not examine with all my powers of discernment, and with an unflinching honesty of purpose.

I saw in the course of the summer, our good old friend, Dr. Watson, and also Mr. and Mrs. Hawkes who were wandering about during their forced exile from poor, afflicted Memphis. I likewise became well acquainted with Dr. Crowell, al whose beautiful residence I was always a welcome guest. He presented me with a copy of his new book, and in a future article I may tell you what I think of it, though it will probably be reviewed by other pens than mine. Wishing you and all your readers a happy New Year, I am Mr. Editor, yours for truth and justice.

A Wonderful Scene.

To the Editor of the Religio-Philosophical Journal:

The following may perhaps interest your many readers. It is one of hundred rapidly as remarkable manifestations that I have witnessed with my medium. The medium and myself were the only persons visible in the house. About nine, p.m., one fine evening for spirit materializations, I closed my back drawing room's foliage doors, shut the blinds and had all the conditions as possible for my invisible friends to manifest themselves. I took my seat at the end of my piano, a large square one, and the medium sat opposite to me, across the room. When we became passive our friends were present in their form as usual, greeting us in their loving and affectionate manner.

Soon a spirit, Miss Mary Dudley, asked us if we would like some music on the piano. Of course, we said, "Yes." Presently she took her seat on the stool, and asked me what time I liked. I said that there was a music book on the piano, and that the keys were all out of tune.

"I am sorry," she said, "but I have no time to tune the piano, so you will have to do it yourself."

"I am sorry," I said, "but I have no time to tune the piano, so you will have to do it yourself."

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BY REV. SAMUEL WATSON, D. D.

— CO. —

In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed such a reputation, and none have been more tried by their constituents than Dr. Watson. In the early days of Modern Spiritualism he honestly believed it to be one of the most potent influences and the work of the Devil. So did he ever intend to give this extract any attention, but that about twenty years ago it forced itself unbidden into his own family circle, always interesting history of which he gave to the world in "Clock Struck One," which has already passed through several editions, creating a decided sensation in the church and causing the author to be esteemed a traitor.

The Clock Struck Three contains a very able review of the first book by a master-minot and a reply to the same by Dr. Watson. Then follows a series of intensely interesting chapters, detailing the author's rich and varied experience and giving the result showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets it, Science and Spiritualism.

Extract from the Introduction.

It may not be that the semi-infidel utterances of Dr. Watson hitherto have been the "foolish things" chosen to confound the "nugatory" Materialistic tendency of the nineteenth century, both in Europe and America. In particular, he has done much to expose the most absurd and the northern form of spiritualism, which will not do him at their bidding, but subdues cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader has perused the "Clock Struck Three."

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RELIGIO JOURNAL

PHILOSOPHICAL

THE ARTS & SCIENCES, LITERATURE

VOTED TO
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

HARMONIAL PHILOSOPHY

COLLECTED FROM
GEORGE STANLEY,
SHASTA,
AND OTHERS.

Truth Meets no Clash, Wots at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

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Spiritualism in the Nethermost Parts of Earth.

BY EMMA HARDINGE-BRITTEN.

TO THE EDITOR OF THE RELIGIO PHILOSOPHICAL JOURNAL:

On Wednesday, the last day of the old year I once more made my entrance on United States soil, landing from the "City of New York," at San Francisco, after a voyage so tempestuous and perilous, that we were unable to land the usual mails and passengers at Honolulu, bringing on also the pilot who breasted the furious storm, to reach and warn us off the shore, and losing his boat, with five splendid young Kanakas, swept off in the ebb of boiling waters, which in all human probability proved their grave. It is now two years this month since I set sail for those lands which a few centuries ago were deemed the "Nethermost parts of the earth;" the grave of the mystic Sun God; the realms of fire, perdition, and every horror which the fevered imaginings of superstitious ignorance could depict. Amongst the fair cities and warm hearted inhabitants of that once dreaded *terra incognita*, I have been spending two and twenty of the most eventful months of my career, as a messenger of spiritual glad tidings.

In Sydney, Melbourne, and many of the principal towns of Victoria, I have lectured to immense and enthusiastic audiences; met with hosts of friends, many of whom have wound around my heart the tendrils of a life-long affection; I have experienced more than an ordinary share of complimentary notices from the press, and more than an ordinary share of antagonism from the pulpit. The bitterest enemies I have had to encounter, however, have been those of our own household, and the crudest abas I have had to repel, have been the scandals which those who call themselves "Spiritualists" have brought on the cause. The sum of all is, however, a hymn of triumphant thankfulness on my part, that I have been privileged to see such vast and wonderful lands; meet such legions of brave pioneer people, address such masses of earnest, thoughtful, and appreciative listeners, and see even in two and twenty months, such deep sown and unmistakable fruits of labor following me in the shape of determined converts to a belief which I cherish, as the world's Savior from the present flood of sin and wrong that overwhelms it.

With the most grateful and tender remembrance of kind and sympathizing friends in Australia, I have else but little admiration for the country. It needs active, energetic labor, better government, more wholesome politics, a radical break up of rings, monopolies, rowdism, and priesthood. Perhaps I might not have been so successful had I not fearlessly levelled the thunderbolt of spiritual denunciation against all these great wrongs, and had they not existed in stupendous power to be protested against. There is still, and will be for many a long year, an accumulation of the same abysmal evils to occupy the work of the reformer, and all who can and will endure much, in such a crusade, will find an abundant field of operations in Australia. I might apply all the foregoing remarks to New Zealand, in which country I passed my last eight months of missionary efforts, but the land itself is so eminently beautiful, the climate so fine, the scenery so unparalleled in loveliness and grandeur, that the theories of our modern naturalists must all fail. If New Zealand does not ultimately stamp its remarkable and unique characteristics on its inhabitants. At present it is too young to exhibit any other results than a deep and growing feeling of attachment to the country, on the part of all who come to reside there. The good, true hearted, and energetic Scotch element prevails largely in the Southern Islands, hence the remarkable steady growth of its beautiful capital city, Dunedin, the neatness of its charming residences, lovely gardens, and

the astonishing industry with which its mountains are graded with fine roads and adorned with palatial dwellings.

To write of New Zealand in any spirit of justice, would occupy my pen for many a day, and amply fill many a crowded page. I shall do my best, as far as condensed description will go, in special lectures on this fruitful theme; meantime, I presume I ought to devote the brief space I have at command to remarks on the spiritual status of the lands I have been visiting. However, much difference may exist between English and American characteristics, I have only to record, on my own behalf, a career of equal kindness and appreciation from both nationalities. The Colonists are undoubtedly far more demonstrative than the Americans; possibly, because the style of speaking and manifesting to which the latter are so well accustomed, is more striking and unfamiliar in the Colonies. By my wide wanderings and unceasing labors in the latter field, however, I have learned one important lesson, and that is, to regard with strict impartiality both sides of the shield, on which is inscribed the magic word, "Association." As I before stated in writing to the American papers, my husband has had to manage for me alone; to bear the brunt of all the expenses, the risk of every undertaking, and the entire conduct of our meetings, with very few exceptions. Kind and willing friends, it is true, were ever ready to tender service, but it was not of that well-practiced and useful nature which grows out of experience, and lacked all the strength of associationalism. When it is remembered that we had to pay enormous prices for halls, billings, advertisements, tickets, bills and stickers, board, lodging, washing, and fabulous sums for traveling expenses; when all this is taken into consideration and with it the fact that we felt obliged to follow the custom of our predecessors, and charge in general such nominal fees at our Sunday evening meetings as three pence, sixpence, and one shilling, my readers may guess that my magnificent two-thousand audiences could not go very far in exceeding all the demands made upon us. When every expense is to be met by the attractions of the speaker, and that at the most inconsiderable possible entrance fees,—when that speaker comes a stranger, too, to the customs of the place and that from countries where associated numbers assume all these responsibilities, the urgent necessity for organized aid, for foreign missionaries, will be at once apparent.

On the other hand, no one has had a more bitter experience than I have of the curse which "Associations" can inflict upon a great cause, until its members are individually converted in practice as well as in precept, to the faith they would impose upon others. Scores, nay, even hundreds of excellent persons, who have felt the need of associative action, and been on the eve of banding together for that purpose, have shrunk back in disgust and disappointment at the results they have witnessed. The details of all these Southern experiences, with other matter relating to the cause and its conduct, will all form parts of that record which I have yet to leave behind me. "Footprints on the sands of time"—for the warning and encouragement of those that come after me.

In the above named respect, as well as in every other phase of our noble cause, I realize what a deep responsibility rests upon all those, whether mediums for, or recipients of, the truths spirits have to impart, who represent in their own persons the cause of Spiritualism. The doctrines are so rational, humane, and so thoroughly adapted to the wants of humanity, that I am confident it would become the religion of the world without a shadow of available opposition, were it not for the vagaries, singularities, and in many cases the actual turpitude of conduct prevailing amongst many of those who thrust themselves into the front ranks of the movement. In my various debates with certain clerical opponents, this was the ground upon which they were unassimilable, and by which my position was perpetually besieged. "Try it by its fruits" is a watch-word of never failing efficacy when we propose to judge popular creeds and faiths. Can we repel the application of such a test to ourselves? or, admitting its legitimacy, how do we come out of the judgment seat where it rules? I don't propose to challenge the spirit of rancor and vituperation unhesitatingly too prevalent in our ranks, by entering into details upon these unhappy themes at present. It is enough to say:

Mr. M. W. Green, one of the most persistent and unscrupulous of clerical opponents, gave and published, a series of scandalous and disgraceful lectures on the fruits of Spiritualism, and in proof of his theory of "Satanic Agency," drew the entire of his charges from the lives, writings, opinions and practices of Spiritualists themselves. His collection of garbage, under the title of "The Devil's Sword Blunted," is now before the world, and who can deny his facts? Let those do so who can. Though pressed myself, with the deepest solicitude to do so by those who would cheerfully have followed wherever led, I simply could not deny the damaging statements, however I might excuse or attempt to philosophize them into harmless eccentricities. The course I finally adopted under the advice and guidance of good and wise friends from the shores beyond, I mean to stand by, until I can find the fruits of a noble religion exhibiting themselves in noble acts and exalted teachings. That course was as fol-

lows: We procured the largest and finest hall in Dunedin. The Hon. Robt. Stout, our honored and talented Attorney-General, was my chairman, and to a mob of howling Christian followers of my reverend opponent, in his own white, or rather livid face, and surrounded by a jumbled and almost frantic crowd of excited multitudes, I gave the following definitions of my religion and faith in Spiritualism:

"1st. Spiritualism proves by a set of obviously supermundane phenomena, that a world of invisible intelligence is commanding with us.

"2nd. It demonstrates by an immense array of test facts given all over the world, under circumstances that forbid the possibility of collusion or human contrivance, that the communicating intelligences are identical with the souls of mortals who once lived on earth.

"3rd. It shows by universal coincidence in the communications, that every living soul is in judgment for the deeds done in the body, and reaps the fruits of its good or evil life on earth in happiness or suffering hereafter.

"4th. All the communicating spirits coincide in declaring that the life succeeding mortal dissolution, is not a final state, but one which manifests innumerable conditions of progress, . . . and these four propositions I emphatically protest are the *all* of spiritual facts we know, the all that are absolutely proved, . . . or upon which, all the immense varieties of persons that make up the ranks of Spiritualism, can absolutely agree."

The whole of my lecture, printed under the title of "Spiritualism Vindicated and Clerical Slanders Refuted," is now in the hands of thousands of Colonists, and bitter as the occasion was that demanded it, I thank the Great Spirit, whose instrumentality called forth so trenchant a plea, for a cause so eminently worthy. Another of the worst strokes which insanity or infamy can prompt men to level against our cause, has been the repeated exposure of imposture, rife in our ranks. As Spiritualism is to me the grandest of all reforms, and the most conclusive, if not the only demonstration of religious truth in existence, so to prey upon it, or deform it by counterfeits, for selfish and avaricious purposes, is to my mind, the most unpardonable of offenses, yet I have had to combat this monstrous wrong at every turn, and had I not beheld the constant sunlight of the true and the good in Spiritualism, illuminating the gross darkness cast on its sublime march, by the false and the bad, I should never have succeeded in holding my own, in the tremendous struggle of worse enemies within the camp, than without it.

Spiritualism is true, impostors and deceivers notwithstanding. Spiritualism is good, great and glorious, despite the folly, fanaticism, wrong and error, so constantly shouldered upon it. It has long been the light shining in the darkness of savagery amongst the splendid Maoris, the early inhabitants of New Zealand. It has been the one spark of hope and elevation that has redeemed the utter degradation of the poor "Black-fellow" of Australia. Its songs and legends, its returning spirits, and prophetic intonations, lift up the entire of the strange races of the South Seas, from utter animalism, to the first glimmering dawn of spiritual aspirations. It is planting firm and broad standards of truth amongst the vast legions of liberals and freethinkers, who abound throughout Australia and New Zealand, and it only seems to need the *all* of practical example as well as admirable precepts, to become the religion of rational thinkers all over the world.

Finally, Mr. Editor, I am waiting in this fair city and genial atmosphere, until the bitter seasons of the Eastern States' winter shall melt into spring, ere my husband and I (now become almost hot-house plants) can wend our way to the ports of European embarkation.

I have no cause to regret our detention here in winter quarters. Hosts of kind friends have thronged my rooms, and dear Ada Foye, the brave faithful, and long-tried champion of our noble cause, has opened her well-filled hall to the wanderer, sharing with me the platform on which for the last seven months, she has held large and enthralled audiences witnessing her infinite feats of spirit presence by ballads, raps, singing in different languages, and prophetic intonations. The Hall is far too small for the multitudes that thronged its passages and entries last Sunday, my opening night here, but I can confidently assert, the few hundred who could obtain admission were even more welcome to me than my Colonial thousands, when I remembered the immense privilege we all enjoyed, of having by my side, the very best test medium that I know of in the world, to prove by practical illustration, the truths of the doctrine I am inspired to utter. I have come from the Colonies loaded with splendid presents, and testimonials of generous appreciation, but I never felt more happy in my mission, or more confident of its profound impress on my listeners, than when I stood beside that admirable telegraphist, Ada Foye, through whose long continued and indefatigable labors in behalf of Spiritualism, thousands of souls have been snatched from the dead sleep of superstition, into the life and light of immortality—demonstrated! With cordial good wishes for the readers of the JOURNAL, I hope to meet many of them, on or off the rostrum, en route for Boston, on my final tour through the States.

San Francisco, Cal.

An Interview with a Choctaw—An Interesting Narrative.

To the Editor of the Religio Philosophical Journal:

Yesterday I had an hour's interview with Col. Pechlyan, a Choctaw Indian, seventy-four years of age, tall, commanding, yet with a face beaming kindly feeling and entire sincerity. His grandfather was an English officer, but his father and himself had been reared among the tribe of his father's adoption, and their language and usages were his from his birth, modified by large intercourse with white people later in life. He has had the acquaintance and confidence of every President, from Jackson to our time, and within a month President Hayes naked him to stay, after a business interview, and spend an hour in conversation with him, thanking him courteously for the privilege. He is now a Presbyterian, not sectarian in his spirit, and quite familiar with the religious ideas and habits of his Choctaw brethren. On those matters I gained from him some curious and valuable information, showing the prevalence and recognition of seership, clairvoyance and magnetic healing among our brethren of the forest and hunting ground.

He said that in his childhood, when shooting birds with his bow and arrows, the old chief used to tell him to roast some birds for his spirit son, who wanted food, and his doing so impressed on his mind the real existence and unseen presence of a child who had been his playmate. The Choctaw idea was that braves slain in battle, no matter how far away, came back in spirit to their homes and stayed so long as any surviving friends or relatives loved them, and cherished ed their memory.

Aleckehe,—the Choctaw for doctor,—is also translated into their tongue for prophet in their Bible. It means, *the man who sees and knows*, and they held that the doctor who could not see and tell what ailed a sick man, was not worthy the name. He told of living near an Aleckehe forty years ago, in the Red River Valley, in Arkansas, who was sent for to see a sick Indian. When they come for him he said: "I see the sick man;" told which it was, pounded and rubbed him until he was better, and then said laughing, "You not much sick." He was away from home when a daughter of the doctor was lost—a child of six years, who strayed off when picking berries. He came home and found she had been missing two days and hundreds were searching the forests for her. Going to the doctor's cabin the wife said: "He is in the medicine house" —a retired but near by—"but can't see any one." Word being sent the doctor, a message came for him to go toward the medicine house, when the doctor looked out and said: "You must not speak, went into his hut and soon came out again, saying: "I cannot see her." Pechlyan and his nephew mounted their ponies and rode into the forest to join the search, but all these two days the doctor had kept in his hut alone, *see where his daughter was*. After circling about three or four miles, and reaching the edge of a range of hills, they saw the doctor, a tall old man, walking fast and direct through the trees. He said: "Don't speak to me. She was on that mountain last night. I saw where she gathered flowers among the trees, and picked fruit. She is not there now," and passed on. The child was soon found by him, and next morning he told Mr. Pechlyan how he went to the trees where he saw she had been, and then, at once, he saw her nearly two miles away in the forest, went rapidly and directly to her, and carried her home. They saw the spot the doctor described and the flowers he saw, and others saw him walking swiftly from those trees to where the child was found. All this in magnetism, clairvoyance and spirit-seeling, known intuitively and practiced in all the world.

Hoplah is their name for seer, one who knows, the prophet. He watched at night on important occasions, and must be pure and undeluded. The war-chief who leads a party to battle has his Hoplah, who seldom speaks, but has his assistants to speak to the warriors. Before going out on the war-path the party stay in camp, within a circle which is held sacred, three days, and must not visit their families, or eat meat—only gruel. They drink the Suawarko—black drink—acting as a strong emetic, and are all thus purified—as were the Jews. At noon of the fourth day they dance the war dance and go out on the war-path. The women stand on either side, and sing solemn invocations, and when the men come to water they must go down on their knees, dip it up in their hands and throw it into their mouths—lap water as Gideon and his Jewish warriors did in Old Testament story. In battle the Tibabos or scalpers only, take scalps, and after battle all who had shed blood were held as dedicated and must be again purified before going home to their families. These customs were described as existing among the Choctaws, probably not among other tribes farther West. They are now passing away, but Col. Pechlyan said he had taken part in all that he told us in years gone by.

He said that in the war of 1812, the Choctaws took 500 Creek women and children captives and all were kept safe. The old usage was that each captor should hold them he had taken, and bring them to his mother or oldest sister. She would keep relatives together and the oldest woman would be her sister and called mother by the captor. The tribe would fight against any wrong done to captives, and any war-

or who insulted a captured woman was disgraced forever, could not again go out on the war-path, and calamity would come to him and his children. Any woman could travel all over the Choctaw country safe in those days.

All this I give as noted down from the lips of this venerable and very interesting Indian.

Yesterday afternoon at six o'clock I took a street car to go on to Capitol Hill, and near the patent office, four Indians, dressed in blankets and semi-national costume, entered the car, and a gentleman with them. At once I surmised they were the Ute chiefs, and selected one as Ouray—a large man with a face showing dignity, intelligence and a touch of tenderness. I was right and sat opposite him and his friends—all large and well-looking men for some time, until they got out at the hotel where they stop. There is a sort of freemasonry, its signs not secret but open, in good manners. One recognizes a gentleman, whether in blanket or broadcloth, and I have seen Indians with the quiet grace and dignity, and the thoughtfulness of others which mark good breeding, be its exact etiquette what it may.

G. B. STREETER.

Washington, D. C.

Dreams.

In a late sermon, Talmage, the distinguished divine, said:

All dreams that make you better are from God, and therefore, a good dream that results in good must be from Him. The old fathers of the Christian Church believed in dreams. Tertullian accepted them. John Huss's dreams have become immortal. The night before the assassination of Julius Caesar, his wife dreamed that he fell dead across her lap. I have a friend, a retired sea Captain, who dreamed one night that a suffering ship's crew were drifting somewhere in his vicinity. He roused up his men, made sail, and kept on sailing until they all thought he was stark mad. Finally he came upon a half-starved crew on a raft, took them in, fed them, and brought them to New York. Who sent that dream? The God of the sea!

In 1855, a ship from Spithead was wrecked on certain rocks, called the *Skates*. The crew climbed on the rocks, and the Captain of a ship from Southampton had twice in one night dreamed that shipwrecked sailors were dying on the *Skates*. He headed the dream, sailed out of his course, and took of the survivors. Who conducted that dream? The God of the rocks! The Rev. Dr. Bushnell tells of a dream that happened to a friend of his, Capt. Young, in the Sierra Nevada. Capt. Young dreamed twice in the same night that a family was slowly starving and freezing to death in the snow. Hearing in their camp, he saw in his dream rocks of a peculiar formation, such as he had never beheld before. He told it the next morning to a neighbor, and the neighbor said, "Great heavens! These are exactly the kind of rocks they have at — naming a canon in the mountains one hundred and fifty miles distant. On the strength of his dream, Capt. Young, despite the sobs and laughter of his neighbors, gathered a company of men and started for the canon, where, sure enough, they found the freezing and starving family. Who conducted that dream? The God of the snow! The God of the Sierra Nevada!

Dr. Oranage, at Wellington, England, related to me how the Lord had appeared wonderfully to a poor woman in that village. One morning, when she stood starving at the door of her cottage with another poor woman, her only companion, she suddenly cried out, "Oh! Jenny, I see mountains of bread." I see mountains of butter." Jenny said, "All these things belong to your Father, and do you think he'll let you die?" Shortly afterward relief came, and the poor woman who had been at the point of starvation, was supplied with abundant necessaries. Who conducted that vision? The God of the hungry and starving! Why, there are people in this house who have been converted to God in a dream. The Rev. John Newton, while a profligate sailor on shipboard, saw a beautiful being descend out of the clouds and put a ring of priceless value on his finger. The being said, "Keep the ring on, and you will prosper." Another being not so beautiful came up and tried to induce him to throw the ring into the sea. Mountains of fire appeared on the horizon, clouds lurid with wrath above overhead, the dark angel was fast pursuing him, and at last John Newton, in despair, flung the ring overboard. Then another angel appeared and plunged in, saying, "I'll get it and keep it for you," and when he rose to the surface with the ring shining in his grasp, the fiery mountains faded away on the seaboard and the lurid light left the sky. Then John Newton knew that the ring was his soul.

A German who was crossing the Atlantic saw in a dream a man with a handful of white flowers. When he arrived in New York he wandered into the Fulton-street Prayer-meeting, and saw a great bunch of tapers in the hands of the class-leader. The German followed him home, became converted, and enlisted under the banner of the cross. That German to-day is a city missionary. John Hardcastle, another sailor, dreamed that he attended a roll-call on which his name was left out, and when he asked the reason, was told that it was to give him time to repent.

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The Doctor's Law.

To the Editor of the Religio-Philosophical Journal: In common with diverse other liberal and progressive papers, looking to the welfare of the masses, rather than the promotion of a favored few, I perceive that a prominent point with you, is to oppose "the Doctor's Law" (so called) to regulate the practice of medicine, and protect the people from the imposition of quacks. Having had considerable to do with such laws, I feel it my duty under existing circumstances, to pen some considerations for your paper, and give my experience and observations relative thereto. To enable your readers to form a correct estimate of my competency to speak in the premises, I will define my position, and speak of what I know, hoping you will not deem me over-egocentric.

For more than half a century I have been in the constant practice of medicine—formerly as an old school or allopathic physician—then as a medical reformer; some forty years ago, I obtained a diploma from the Botanico-Medical College of Ohio. Being naturally of skeptical turn of mind, especially as to the dogmas and assumptions in the healing art, and not entirely satisfied with the theory and practice of said school, a few years afterwards, I obtained a diploma from Eclectic Medical Institute of Cincinnati, Ohio, since which date I have devoted considerable time with other medical schools—mostly allopathic—part of two winters in succession at Columbus, in Starling Medical College. Of late years, I care but little as to systems, being independent of all of them, and their laws. Who are they that seek a special enactment for their protection or emolument? Surely not the common people; they have no fear of quacks, but think themselves fully able to judge as to what class of physicians they had best employ.

I have never known any well educated physician of any school, who would lend his influence to seek such partial and unjust law, for they feel satisfied to rest upon their merits for success, not fearing ignorant pretenders. The downright empirics of all school fear medical laws, and never have importuned the legislature to enact any, preferring to rely upon their personal abilities in braggadocio and assumption, to convince the people of what great fellows they are in science, art and skill. But it is the commonplace herd of allopathic doctors who have ever sought special, partial and exclusive enactments in their own behalf—most of them being men of slight educational attainments, and fearing the people would not sustain them professionally, therefore they band together and seek to be bolstered up by legislative enactments, hence they will read medical books enough (and generally little enough) to obtain the name of "Doctor"; then, if some of them perchance can reach dimes enough, they may go to a medical school a short time, and a cut to chew the balance of life, to the amazement of common folks, and if some of them have more money than brains, they purchase a diploma, to be kept catenatively exhibited as a spread-eagle evidence of their greatness and fitness for membership in a medical society.

Such are the facts and pre-requisites of a large majority of the medical faculty everywhere. Men who practice medicine to make a living, and being but men, why should it be expected that they should be more scrupulous as to the means employed, than men in other money-making schemes? The more sanguine and daring ones conceive the scheme of clandestinely obtaining a law from the legislature, constituting a few of them as a State Medical Society, with the power of a body politic and incorporate in law. To allay suspicion and delude the public, they deem it best to name the law "one to protect the people from the depredations of quacks and ignorant pretenders, calling themselves Doctors, and to encourage regular and scientific practice."

But why talk of laws to regulate the skillful practice of medicine? Such laws were never asked for by any association of doctors. The name is a clear misnomer. All medical laws look to the regulation of the people, and not the doctors. A common mode of proceeding is, for a few (say a dozen, more or less) to get themselves incorporated as a State Medical Society, authorized to divide the State into divers districts, and establish a like society in each; these societies to be, or to create a Board of Censors, through whose hands all future applicants for membership must pass. These Boards of Censors are uniformly men noted for their conservative "hunkerism," so as to keep out all innovating liberal or progressive practitioners, especially of other schools. These societies being legally constituted bodies, are authorized to adopt constitutions and by-laws, which are as valid and binding on the people as the statutes of the State, unless they contravene the same.

The next movement with these "noble" fellows, is to organize—in which I have seen service—and determine who may, and who may not, be members of said societies; the terms and conditions thereof, etc., making sure work to prevent a large proportion of the physicians of the State from practicing, forbidding them the force of law in collecting for services rendered, and subjecting them to fines or imprisonment.

These preliminaries adjusted, the next, and in fact, the most momentous matter is to establish a fee bill as to charges, etc. Here the cloven foot is sure to show itself. Suppose these societies insert in their by-laws that the price for reducing a dislocated joint, or setting a broken bone, shall be \$100; for a visit of a mile—more or less—and prescription, \$10 or \$20; and supposing you should be unfortunate enough to dislocate a finger or a toe, or a bone thereof injured, or that you were sick enough to require something to be done for you, what would, or could you do? If you answer, "We would not send for one of these old school doctors, and risk his extortionate charge." Under these circumstances, you should know that you are roped and fettered; these tyrannical medical laws have driven all the liberal and progressive doctors either out of the State or into obscurity, where they dare not practice; hence "Hopkin's choice" is yours—employ an allopath or do without a physician. Should he charge you as he would be bound to do, an extortionate amount, you can fight him by the law, trying to protect yourself; but the laws of incorporated companies are as binding as State laws, provided said local law does not contravene general laws, etc.

Suppose, further, that a humane neighbor step in—male or female—and recommends you to drink a tea of some domestic herb; then furnish said herb—perhaps recommend you to take a sweat, and assist you therein, or assert that water used in a certain way would abate your fever, or that an elm or other poultice, would aid in reducing inflammation and pain in the part afflicted, and then direct how to prepare and apply the same in each and every one of these and similar cases, said neighbor would, accord-

ing to the medical law, be liable to be prosecuted and fined—perhaps imprisoned—for practicing without legal authority.

The favored few who become members of these medical societies, are all put under obligations to hang together, to "support the dignity and respectability of the profession," to see that their local laws are enforced, especially in legal cases. Should any one of them venture to testify against the impositions or wrongs of a fellow, they quickly hurl him from membership, and set up all manner of opposition against him. What chance has any honest man to protect his rights, or exercise his choice as to who he may employ as a physician?

The common pines set up by these favored doctors is, that the community is not qualified to correctly judge of who is or is not qualified to practice, and therefore the master should be placed in their hands. If the people, who mingle with their neighbors, some of whom have physicians all the time, closely watching their success, or the lack thereof, are not enabled to accurately judge of their qualification, and who they had better employ when ailing, how can the same people be trusted to judge for themselves, as to to select their minister of the gospel? The mass of community have far less opportunity to know and form correct opinions of the character and personal qualifications of candidates for county and state offices, than that of their neighborhood physicians. If the State appoint guardians over the people in the one case, why not in the other? To deny the right of the people in any one case to act and judge for themselves, or to deny their ability to correctly judge and choose for themselves their physicians, their religion and preachers, their political parties, their officers from president to lowest borough officer, is anti-democratic, anti-republican, and a despotic blow at the basis of our government.

There are divers schools and parties in medicine, as well as various denominations in Christianity, and for the legislature to select any one school, and bow down upon it almost unlimited power and special franchises, to the exclusion and detriment of all others, would be as despotic, as to make one of the denominations the State religion. The Roman Catholic Church claims to be the only pure and holy church in the world, and the mother of all the others, and entitles them to the homage, and seeks to be the national religion everywhere. In like manner the old or allopathic school claims to be the only true and "regular" school in medicine, and has over sought by every available means to be the established State and National Medical Faculty, to the injury and exclusion of all others. Identically the same principles which can make allopathy the dominant power in medicine, can establish the Roman Catholic church as our State and national religion. The one is equally replete as the other, in assumption and thirst for power and domination.

Jos. S. BURN, M. D.

Leeaville, O.

LIFE WITH THE SPIRITS.

By Ex-Clerics.

(Continued from last Number.)

AT MY NATIVE HOME.

My arrival at my Vermont home caused considerable commotion among the people there; as yet, they knew but little about the wonders of modern Spiritualism, but they had heard much about my interest and experience in that direction; and whilst some were looking quite anxiously to my coming, fearing me to be on the verge of insanity, others were bold enough to heartily welcome my arrival as affording them an opportunity to engage wisely in the investigation. My good parents were rather inclined, I think, to the first named view of my case; though it was not long before they began to be interested with me in the matter.

Among those of this anxious tendency, of my neighbors and acquaintances, was an old lady rather noted for her zealous orthodoxy, who came to me with an unusually long face, and said she was so sorry to hear this of me, that I, a minister of the gospel, had gone after that miserable Spiritualism; and more in a similar strain. My reply was about as follows: Suppose, Mrs. C., that you had been born and brought up a good orthodox Jew, at the time that Jesus of Nazareth was going about preaching in Judea, and that I was your neighbor then as now. Suppose also that during my travels, as a priest of the faith, I had fallen in with, and become a believer in, the despised Nazarene prophet, do you not think that you would have felt very much as you do now after knowing that I have become a believer in the despised Spiritualism? The comparison was so apt to the purpose, that it completely silenced the good woman.

But, on the whole, I do not so much wonder that my relatives and friends were at first little doubtful and troubled about my state, as I, really, was, in a somewhat excited and worn-out condition when I reached my home. I had been kept in such a continuous strain of interest upon the subject; and the constant use of my claim—audient capacity had somewhat been of a disturbing character, that I myself almost felt that my case might be a doubtful one; and I was especially thankful for the opportunity of a quiet rest at my father's. But even here, I could not get entirely free from the influence of the troublesome talkers; though after a while of resolute struggle to that end, the condition of things became so changed that I was once more able to enjoy the exercise of my mediumship.

It was not long after my arrival, that I was applied to by some of the bolder and more interested ones, to join with them in holding a circle. To this I was quite ready to agree, only stipulating that the matter might be deferred until I should become somewhat stronger in my health condition.

HOLDING CIRCLES.

At length, feeling that the right time had come for this, I gave notice that I was ready, and a meeting for instruction and investigation was appointed for a Sunday evening at a neighbor's house. Some fifteen or twenty assembled, among whom I soon perceived that there were several of decided mediumistic propensities. The company was arranged around a long dining-table, with bands joined in the usual manner. I first made a brief explanatory address; then we had singing, and very soon the table movements began in good earnest. The result was that some three or four quite promising mediums were discovered on this the first evening of my experimental effort.

This, however, was but the beginning of what was quite largely accomplished during my stay of about three months in this place. But I do not propose to go fully into the details here as it would be mainly but a repetition of what has so often taken place in almost all parts of the country since that time. I will therefore give but a few char-

acteristic incidents, and then pass on to other experiences. From the time I commenced my circle-holding, the medium-helping influence around me seemed to change its character, or rather its modes of action. My personal annoyances soon entirely disappeared; indeed the action upon me apparently ceased, and was concentrated—mainly at least—upon other susceptible ones of the circles, which were held almost every evening at different houses of the neighborhood. And truly, the power thus put forth by my invisible medium-helping friends was not a little astonishing even to me. In one instance, a full grown person was treated to a see-saw ride upon one leaf of a strong kitchen table, whilst the medium's hands were upon the other. In another case, the person was upon the top of the table and the hands of two child-mediums resting lightly upon the edge—the ride was a sliding one, over quite a large space of the floor.

INTERESTING TESTS.

We had some quite interesting results in the way of tests through the mediums thus developed. This was especially the case in the family of my eldest sister, nearly all of the members of which were more or less mediumistic. One of the children, Flora by name, who was only about eight years old, became a remarkably good writing-medium, although as yet she had not learned to write in natural way. She would sit in our circles, being apparently in a partially abnormal condition, and would not only write out plain messages from our spirit friends, but also often very closely in the handwriting they used upon earth. And yet the girl herself could not even read writing of any kind. It was this medium-writing of Flora that had much to do with convincing my parents of the truth of the claim. For they knew perfectly well that she could not write at all in the natural way, yet almost any time when she would happen in at our home, she could be made to write characteristic messages from spirit friends of the family. Another interesting event occurred in my sister's family as follows: We were having a strictly family circle, the children being the principal mediums, the eldest of which was only about fifteen years of age. Our communications were now being received through the alphabet and table-tippings. Our spirit friends, in response to our request, had undertaken to spell out the principal guardian-helper of each one of us. This was satisfactorily done in regular order until it came to my sister to inquire who was her chief guardian spirit, when a name was spelled out that no one of us could recognize as belonging closely to the family. But on glancing at my sister herself, I observed that she was sitting silent, and deeply thoughtful, the cause of which was subsequently made known to me. The mortal life of her first-born child was quite brief, consisting of but a few hours only. Hence no earthly name was given it; but yet the mother herself had, in her own quiet thought, chosen a name for it but which she had kept entirely to herself, not imparting it even to her husband; and yet that very name was now given back to her through the mediumship of children born years afterwards, as her present chief guardian spirit!

The final results of my sojourn in this place was, that about one-half of the families had become more or less interested in Spiritualism; and in quite a number of these a sufficiency of medium power had been developed to enable them successfully to keep up their home circles. And this, let me add, as the accumulated result of more than twenty-five years' experience in the general field of Spiritualism, I regard as the true method of a natural and healthy growth of our faith. Not, however, but that a public mediumship has its important uses, but yet it must be confessed that this is but too often of a character extremely unsatisfactory, sometimes repulsive even to the earnest and affectionate soul seeking for a proof of the actual and near life of invisible dear ones. But when the proof is sought in a wisely arranged circle composed of the members of one's own family, or perhaps with the addition of a few personal friends, among all of whom there prevails a mutual confidence and a common sympathy, then there is formed such an atmosphere of home and affectional life that it is perfectly easy and natural for our loved ones of the spirit life to come into close relations with us. And whenever, under such conditions—as may very often be the case—a channel of mediumistic communication is opened, there is no fear for the rest; our loved ones will soon make themselves known in a manner so clear and satisfactory that the pain of doubt will give place to a joyful faith.

To be continued.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER TEN.

To the Editor of the Religio-Philosophical Journal:

In my last two articles I have given illustrations of the ease with which some persons or persons in the other world acting through my organization, have subdued the excitement of large bodies of tumultuous and almost infuriated people, at a time when they seemed carried beyond the control of all ordinary human efforts. In those two instances, the method was open and obvious to the sight and the hearing of all who were present. I being the active instrument to such an extent, that, to one unwilling to admit the fact of my mediumship, it would have seemed as if it was all my own work. The illustration which I shall now present, is of a very different character; for while it resembles the former two in the fact that large numbers of infuriated people were calmed and controlled, it differs from them in this, namely, that, so far as I was the instrument used, I was in the two instances already related, an active instrument, so much so that it might seem to have been wholly my own work; whereas, in the instance now about to be related, I was a passive instrument, being held by a foreign intelligence in a deep trance for about seven hours, and, for three days following that, in a state mental and bodily torpor, eating nothing and drinking but little, and being utterly indifferent to the excitement which surrounded me, to the threats of violence which were made against me, and to the fact that my life was evidently at stake.

During the period of the greatest excitement which our civil war occasioned in the North, particularly on account of the seeming opposition of the democrats to the war, I was lecturing in the State of Maine. Before the war, I had frequently advocated peace and non-resistance, in the Christian acceptance of those principles, because, while I believed Christ to be a myth, I regarded those principles as the highest ex-

pression of human development, valuable for their intrinsic worth—valuable because true, and because true, valuable at all times, not merely in times of peace, but also in times of war. Whenever I had advocated those principles, during times of peace, everybody seemed gratified and edified. But now, in the midst of the war, regardless of political considerations and connections (for I had neither in view), I delivered a lecture in Bucksport, Maine, on those same principles of peace and non-resistance which, because true, are true under all circumstances, yesterday, to-day, and to-morrow; but the truth became a lie to my hearers, and my life was threatened as a consequence.

The part of my lecture which gave most offense, and created the intense excitement to which I shall presently refer, was, in substance, as follows: "It is a Christian belief," I said, "that Jesus would some day return again to his people on earth. Now let us suppose that this expectation is fulfilled, and that he appears in our midst. At once, a committee from the North wait upon him, and say to him: Jesus, we have fulfilled all your injunctions to your people, and therefore claim your assistance in our present fierce and bloody combat with our neighbors of the South, especially as our cause is just; and we now tender you a commission as commander in chief of our army, together with a splendid military uniform, and a ducal sword than the one recently presented to General McClellan. But a committee from the South also approach him, in equal haste and confidence, saying, that their cause is just, and that their fidelity to his commandments encourage them to hope that he will espouse their cause, accept their proffered command of the Southern armies, and lead them to victory. Jesus, turning first to one committee and then to the other, would exclaim: 'Are these my people, with whom I left my word to beat their swords into ploughshares and their spears into pruning hooks, to whom I declared peace on earth and good will to men, and to whom I left my injunction when stricken on one cheek to turn the other also? Get behind me, Satan! I know you not. Though my written word has been with you for eighteen hundred years, yet I find war instead of peace, and you bear my name, but live not my principles.' The indignant Northern committee would say to him: 'You are not the Messiah. You are a copperhead; and the enraged Southern committee would call him an imposter and a black republican."

The lecture which contained the above remarks was delivered on Sunday; and for that presentation of Christianity to Christians, I was told on Monday morning, by the gentleman with whose family I was staying, that the people of Bucksport were making strong threats of mobbing me, that they had closed the hall against me, that I would not be permitted to lecture again in Bucksport, and that I had better leave the city at once. I did not leave, however, and the mob spirit increased the longer I remained there. Finally he assured me that he had great fears lest his house should be torn down. On Wednesday he thought he saw a way out of the difficulty. He informed me, that he had received a letter from the lecture committee in Bangor, requesting the Bucksport Spiritualists to release me from my engagement, and allow me to go to Bangor to lecture. He said that that would be a good thing financially for me, as the Bucksport committee would pay me for my full course of lectures, although it was not finished, and I would also get full pay in Bangor. I told him that there was not money enough in Bangor and Bucksport together to induce me to leave Bucksport until my labors were finished, and that I would finish my course of lectures, or die in the attempt. I then retired to my room, reported to my spirit friends the exact situation of things, and requested them to take charge of me and my work.

Thursday morning, immediately after a very light breakfast, I was thrown into a very deep trance, in which for about seven hours, I lay like one dead. While in that trance, I was assured that all would be right; and among other things, an Indian spirit seemed to come to me in a state of great excitement, and exclaimed: "We come to take the town." This declaration was literally fulfilled. On Saturday morning, Capt. Stubbs, of Bucksport, a gentleman of wealth and influence, but a Republican and war-man who had participated strongly in the hostile feeling against me, was taken possession of by an Indian influence, who bade him visit the lecture committee and insist upon their opening the hall for me and giving public notice that I would finish my course of lectures there, on Sunday, according to the original contract we made. He then got into his carriage, drove around the city, stopping wherever he found a person or a group of persons who were hostile to me, and by arguments, declaration, ridicule and violent threats endeavored to subdue the spirit of persecution which prevailed. Lying a man of much influence, great energy of character, indomitable will, not at all sparing in his words or choice in the kind of words which he used, and being more powerfully stimulated by the spirit controlling him, he did "take the town" literally fulfilling what had been told me during my entrapment on the Thursday previous. He so changed the feelings of the people that the hall was opened, and I delivered my closing Sunday evening lecture to a packed house. Everything went off orderly. When I left the hall I noticed that fifteen or twenty persons with lanterns in hands kept quite close to me, and accompanied me to my stopping place. Some idea may be formed of the excitement that had prevailed, and of the danger that surrounded me, from the fact that, when I reached my stopping place, I was informed that those men were all armed, and had combined to protect me at all hazards against any attempt at violence.

As part of the history of these events, it is proper that I should state, that, from the time of my first entrapment on Thursday morning, until I closed my lectures on Sunday night, I neither ate nor drank anything except, once a day, a small teacup of warm water with a lump of sugar dissolved in it. I had no desire for more. Although I came out of the first deep trance of seven hours duration, in which I seemed more like a dead than a living person, yet during all the rest of the time, from Thursday to Sunday night, I was under spirit influence, and remained utterly indifferent to all my surroundings, sitting in my room alone, perfectly quiet, and without any thought or interest in any thing.

If a fool be associated with a wise man all his life, he will perceive the truth as little as a spoon perceives the taste of soup. Buddha.

Courage!

BY SARAH A. UNDERWOOD.

To the Editor of the Religio-Philosophical Journal: What is most needed at this time by those whom Joseph Cook denominates, "A feeble fraction of American Infidelity," i. e., those who are decidedly in earnest in wishing to keep Liberalism clean and pure, is an indomitable courage such courage as has already been shown by a few brave spirits, and especially by Mr. Abbott, and the editor of the Journal. "Feeble minoritaires" have before now accomplished wonderful things by virtue of a good cause, a clear conscience, and above all the requisite courage.

I was glad to read the ringing words of W. E. Coleman, in a recent number of the Journal, in regard to the present unhappy crisis. Until this division came in our ranks, many of us were not sure where our work lay. The men of science were doing the real effective work of Liberalism in giving us substantial knowledge. Our editors and lecturers were as busy and as useful in organizing and distributing broad-cast the results of that work; and the rest of us, the rank and file of Liberalism, loving freedom, loving progress, with all our hearts, did not quite see what our proper work should be. We were "Summer soldiers and sunshine patriots," idling in camp, and occasionally fighting sham battles to keep us in practice against the time of need. The time of need has come—and to our surprise we find many deserting the loyal ranks to go over to the enemy, and many more deserting altogether, and acting the part of cowards when the cause needs them the most.

To compare lesser things with greater, there is nothing in history of which the present crisis in Liberalism so much reminds me, as of the part which the brave-hearted Girondists played in the French Revolution of '93. The brave spirits who first dared utter the words, "Liberty, Equality, Fraternity," those strong intellects that first stirred France up from its apathetic condition of slavery to kings and priests, and formulated the righteous demands which have resulted in making France the comparatively free nation she is to-day, were always from beginning to end a "

Woman and the Household.

BY HESTER M. POOLE.

(Metuchen, New Jersey.)

Miss Jane Sanborn, well known as a critical scholar and popular lecturer, has been invited by the senior class of Dartmouth, to give some of her lectures in that college. She will also give a course of lectures in New York city, and before the New Century Club, of Philadelphia.

Mrs. J. J. Astor, of New York, sent a New Year party of poor children to homes in the south and west, at an expense of \$1,500. This makes a total of about seven hundred ones, whom this generous woman has transplanted from the terrible street life in the metropolis, to the free air and wholesome influences of the country. Many of the first parties sent out, have grown up, have farms of their own, are doing well. The \$10,000 spent in this way, have been more effectual than five times that amount spent in mere charity.

Mrs. Mary E. Livermore, who is one of the largest natural women in the world, as she is one of the best lecturers, was recently interviewed in regard to different sections of the country, which she has so frequently visited. "The women of the east," she said, "study harder than those of the west. They dig and delve intellectually. You find them studying advanced chemistry, and science in all branches. The women of the west are more enthusiastic. It is to the women of the west that we look," continued she, "for strong reinforcement and reliance. They are reaching out and growing in every direction."

Mrs. Elizabeth Comstock is a Quaker missionary of Michigan, who has spent many years in prison work. She asserts that out of 115,000 prisoners whom she has conversed with, 105,000, or nearly nine out of every ten, were brought to ruin by strong drink; a truth which carries with it enormous weight. Has not society a right to protect itself from such fearful evils—evils which generally fill with the greatest severity on women and children? Perhaps a change will only come, when women have the power of self-protection through law. Not long ago, Mrs. Garrison, a resident of the same State as Mrs. Comstock, obtained a verdict of \$1,000 against a saloon keeper who, by selling liquor to her husband, was the means of ruining his business habits and destroying his income. To be maltreated often in this manner, carries with it a force which, at present, moral teachings cannot produce.

At the social meeting of Sorosis in January, over a hundred members and guests were present. There were solos on the piano and harp by superior performers, and Blanche Tucker Roosevelt, the beautiful singer who was so successful in Paris last year, gave the "Last Rose of Summer," with fine effect. Mrs. H. M. Poole gave a review of new books by women authors, and Mrs. L. M. Bronson, a paper on the "Philosophy of Breathing." Mrs. E. M. Smith, member of the Academy of Sciences, then read an exhaustive history and description of Amber, illustrated with many beautiful specimens from her museum, some embalming rare plants and insects. Mrs. Starr recited "Fulvia," a dramatic poem by Emma Tuttle, and Miss Swayne gave "Bertha in the Lane." Dr. Anna D. French began the discussion on "Science; will its pursuit be more or less profitable to individuals than the classics?" It was continued by Rev. Phebe Hanaford, Mrs. Mary F. Davis, Miss Youmans—one of the editors of the "Science Monthly"—Mrs. Hopper, and others, and after more music, the long exercises closed.

Those who insist on speaking of women as Mrs. Gen. A. or Mrs. President B., would do well to consider these sensible words of Richard Grant White: "The fashion of saying Mrs. Goy. B. and Mrs. Dr. C., seems to me absurd, and have in it an element of incongruity. For these titles are mere official designations, pertaining to masculine offices. I think a *grande dame* the most absurd, unnatural, artificial and conventional of the creatures of modern society, and I should be well pleased if the fashion of calling wives by their husbands' surnames could be dropped. Fancy calling a woman Mrs. County Clerk A., Mrs. President of the Board of Police Commissioners B., or Mrs. Assistant Street Inspector C!"

It would seem as if to be simply a woman and to be called a woman, were regarded by most of our country-women as a degradation. Not only must every woman be spoken of, and speak of herself, as a lady, but we find woman displaced from the proper position which it has held for centuries in compound words, and *lady* put in its stead. For example, saleswomen have for some years past advertised for places as "salesladies" and now forewoman is sometimes displaced by "forelady." The force of vulgarity and absurdity can go no further, unless, indeed, we have sales-gentlemen behind our counters, and "gangs" of work-gentlemen upon our roads; unless our public meetings shall be presided over by chancery gentlemen, and our cities be governed by Boards of Alder-gentlemen. It might have some effect to tell people who use such words that the higher the culture and social condition of the woman, the more surely will she speak of herself and of those of her sex who are in her own social position, as women."

All lovers of the writings of Louisa M. Alcott, and who are not—will be pained to hear of the premature death of the May of "Little Women" who was no other than her younger sister, May Alcott Nieriker, of Paris. Louisa was able, through successful authorship, to send May abroad, where her studies were pursued with success and enthusiasm. Ruskin considered her the best and most sympathetic of all the copyists of Turner, and she had also done excellent original work. The father, A. B. Alcott, it is known, while one of the most genial, delightful, cultivated and advanced of the literary men of the East, in unpractical worldly ways, and his daughters have found their places in life only by self-help and labor. The intellectual life of the family is full, rich and strong, and the household was a most attractive one, before broken up by the departure of two of its choicest members. Mr. Alcott's "Conversations," which have been held in the parlors of friends both East and West, have been likened to those of Plato, and for thirty years a circle of choice spirits have been eager to hear his every word, which seemed to come fresh from the very heart of nature. Four years ago Mrs. Alcott, the Mrs. March of "Little Women," was the first to join the procession of the invisibles, and now the artist daughter, who had married happily while abroad, is taken from her busy work to higher fields of effort, leaving an infant daughter, and a host of friends. Miss Nieriker had just published a valuable little book of directions to women students

and artists who wished to study in the capitals of Europe, telling where and how to go, what to avoid, and how to live economically and work to the best advantage. The following lines are the close of a touching poem to the memory of the loved sister, by Miss Alcott, which is entitled "Our Madonna," in the "Woman's Journal," where they first appeared.

A mother, holding in her arms,
The sweet, supreme accents;
Giving a life to who life,
Dying that she might live;
Grateful for joy unspeakable,
in the brief, blissful past;
The picture of a baby face,
Her loveliest and last.

Book Notices.

PARKER'S MEMORIAL LECTURES, or Salvation, Prayer, The Methods of Moral Influence and Nature of Death. By J. M. Peebles, M. D. Panoplist, pp. 66, 12mo. For sale by the Atlantic Philosophical Publishing House. Price 25 cents.

Every thing Dr. Peebles writes is readable. He is never prosy or dull and his thoughts change so rapidly, he will never find a reader willing to accept all or reject all, for side by side he ranges opposing views. Bro. Peebles unluckily once was a preacher, and he can never forget it. The great truths of Spiritualism take a theological form in his mind. He sometimes clothes them in theological forms of words. Then he will start out of this thralldom, and his sentences ring sharp and clear." The Spiritual leaven has not quite worked his thoughts clear, and at times we are in doubt about his meaning. Now we write this with profound fraternal feeling, for we admire Bro. Peebles's untiring devotion, and we acknowledge his right to state his views in just the garb that best pleases him. To begin with, these lectures are brimming with knowledge and sparkling thought, and will well repay perusal. The points to which we object are really small paragraphs, and we criticize them only because we think they convey wrong views; if they do not, then of course they will not be harmed. In the lecture on Salvation, he seems to revert to the old Christian method, and ridicules the idea of "saving" one's self. He says:

"Can we save ourselves? Can the fish construct itself wings, rise out of the water, and fly through groves and forests? Can the strongest man lift himself over the garden hedge by his coat collar? . . . Carlyle and Emerson, humble and unassuming, . . . they rely upon God, upon all mental and moral helps for growth and salvation, . . . save yourself! Such language is little better than mockery."

What then can save us? Relieved of all circumlocution, it is the Christ principle; this principle as taught by the Christian angels. This is the same view as is brought out in "Christ the corner-stone of Spiritualism," and may be answered in the same manner. If by the Christ-principle is meant the truth in its broadest sense, with love, charity, purity, nobleness; then, truly, it is to save the world. But why not thus call it, and not after Jesus the Christ. Mr. Peebles says it "was in the world long before Jesus's time. Melchizedek, Zoroaster, Brahma, Pythagoras, Krishna, and Gautama Buddha, were all 'anointed,' were all baptized of 'Christ,' as was Jesus of Nazareth, whom Peter denominated 'a man approved of God.' If so, why then not call this principle of truth, the Buddha principle, or the Pythagorean principle? Why must we have names at all? No reason only to give our thoughts a theological coloring, and conceal our true meaning. Mr. Peebles says the reason for its use is: "Because it is a legitimate word from the Greek *Christos*, and that from *Christo* to anoint. This is the external sense of the term, but in a more spiritual sense—and in our dealing with spiritual matters—it signified the enlightened, the consecrated, and in a still more intensely divine sense, the illuminating principle, much as Buddha, in the *Pali* language, signifies the enlightened, or life-giving principle of light." Christ stands for Jesus throughout the Christian world, and has a personal meaning. It cannot be used in any other sense without being defined before hand, and why it should be thus wrenching out of place because *Krino* in Greek means to anoint. Christ stands for Jesus throughout the Christian world, and has a personal meaning. It cannot be used in any other sense without being defined before hand, and why it should be thus wrenching out of place because *Krino* in Greek means to anoint. I passed to spirit life.

Oct. 6th, 1870.—I died of heart disease. I lived in your city on the corner of Bloomington road and Milwaukee Ave. I was well until the moment of death. I had eaten a good dinner, and while romping with my children, the attack sent me on this side of life. I left a wife and four children. I often am with them, though they do not know it. I was about fifty-two years old when I died. My name is Henry Frenze; have been dead about two years.

Oct. 6th, 1870.—I was a lawyer when upon earth—used to live in Woodstock, Ill. I never believed in Spiritualism when upon earth; never thought I could return to earth after I died, but I find that spirits can, and do return, and I want my friends to know that I am still alive, though dead to them. I was a Catholic. My name is James Slavin.

Nov. 3rd, 1870.—My name is Mrs. My husband's name is Charles. I died of consumption at Milwaukee, Wis., nearly two years ago. I think. My father was the first person to greet me, when I reached spirit life. I don't want to return to earth again.

My father is a doctor, and I was called after him; my name is Timothy Farry. I passed away from St. Louis several years since. None of my people believe that when a person is dead, they can ever come back again; but, I have been very often to my dear old home since I left the form. Tell my friends I am happy—would not return to live upon earth again for anything. I was about eighteen years old when I died.

Nov. 10th, 1870.—My name is E. W. Concord. My age was nearly fifty-six. I published the first paper ever published in Terre Haute, Ind. I thought when I died that would be the last of me. Well, perhaps it will be for I am not dead yet.

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wants, and under proper conditions answer the prayers of pleading mortals."

We do not know whom Mr. Peebles means by "gods" which he writes with a small g, but seemingly they are superior to angels. In any case simple "aspiration" is not enough; mortals must *plead*, and supplicate in order to be heard and have their prayers answered.

Several instances of prayer being answered by guardian spirits are given, and admirably illustrate the true means by which prayer is answered, for Bro. Peebles has a rare faculty when in the very midst of his theologically created darkness of giving out intense gleams of lightning. Again he truly says: "It is useless to pray to God for selfish, personal and special favors, because God is unchangeable, governing the universe by fixed and immutable laws. Conscious, thoughtful souls therefore instead of pleading of God to do this or that, reverently render gratitude and thanksgivings to the infinite Father and Mother of us all. And while they thank God, they invoke the presence and the aid of angels and sympathizing ministering spirits, and they also pray for the dead; for the morally dead in this world and for the so-called dead in the lower spheres in the spirit world."

The same theological influence is made apparent when the author discusses the relations of the spirit and body, and he says: "Accordingly the distinguished Descartes taught, and intelligent spirits teach that the soul is located at the pineal point, alias the apex of the conarium." Now why the "pineal gland" should be regarded as the location of the soul would probably perplex the author quite as much as it will his readers. No one knows what is the function of this small tubercle of nervous matter just forward of the cerebellum, and hence it was fancied to be the seat of the soul at a time when theology and ignorance were undivided Siamese twins. But this statement by no means settles Mr. Peebles; he goes forward and gives the beautiful science and philosophy of spiritual existence, as though the "pineal gland" was a lobe of the liver.

The best lecture on death is the best of all, and is replete with valuable and suggestive thought, and when it has been read we are ready to exclaim with the writer: "We are the dead—*they*, the invisible around us, are the living."

Hudson Tuttie.

Spirit Voices.

Our readers will recollect the interesting account given by Mrs. Clara A. Robinson, 19 Twenty-Second st., several weeks since, in which she gave her experience in hearing voices. At our solicitation she has copied from her memorandum book several messages she has received in the manner described in her published letter, and which we publish as an experiment, to see if the spirits purporting to communicate can be identified. Should any of our readers recognize an acquaintance or relative, we shall be greatly obliged if notice of the same is forwarded for publication:

Sept. 3rd, 1870.—I am pleased to return and assure my friends that I still live. My sympathies were with Spiritualism, but like many others I did not care to let it be known. I often used to visit mediums, and was quite mediumistic myself. I taught school in Chicago; my name is Sarah Luther. I think it is nearly two years since I passed to spirit life.

Oct. 6th, 1870.—I died of heart disease. I lived in your city on the corner of Bloomington road and Milwaukee Ave. I was well until the moment of death. I had eaten a good dinner, and while romping with my children, the attack sent me on this side of life. I left a wife and four children. I often am with them, though they do not know it. I was about fifty-two years old when I died. My name is Henry Frenze; have been dead about two years.

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The *Popular Science Monthly*. (D. Appleton & Co., New York.) Contents: The Origin of Criminal Law, by Wm. W. Billson; Sappho's World of Plants before the Appearance of Man, (Illustr.); How Typhoid Fever is Conveyed, by Dr. T. J. MacLagan; Hanoverian Village Life, by Walter Nordhoff; Maps and Map-Making before Mercator, by Chas. P. Daly, L.L.D.; Ancient Methods of Filtration, by Prof. H. Carrington Bolton, Ph. D.; John Stuart Mill, by Alex. Bain, L.L.D.; Imperfections of Modern Harmony, by S. Austin Pearce, Mus. D., Oxon; Daylight in the Scholtron, by M. Javal; Hygiene in the Higher Education of Women, by A. Hughes Bennett, M. D.; Artesian Wells and the Great Sahara, by Lieut. Beaton Schroeder, U. S. N.; The Origin of the Gipsies; Prehistoric Records; Sketch of Benjamin Stillman, (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The *Nursery*. (John L. Shorey, Boston, Mass.) A monthly magazine for youngest readers; is filled with amusing stories and pretty illustrations.

Magazines for January not Before Mentioned.

The *Psychological Review*. (Edward W. Allen, 11 Ave. Maria Lane, E. C., London, England.) Contents: Spiritualism in some of its Religious Aspects; A Comparison and a Contrast; Curious Reasoning of a "Master in Israel"; Spiritualism and Positivism in Relation to Problems of Government; Spiritualism in China; Spiritual Evolution; Popular Errors and Objections to Spiritualism Explained and Answered; Wm. Lloyd Garrison and the Rev. Adam Ballou; Notes and Gleanings; A Christmas Carol.

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JOHN C. BUNDY, - - - Editor.
J. B. FRANCIS, - - - Associate Editor

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CHICAGO, ILL., JANUARY 31, 1880.

Dr. E. C. Dunn and the Methodist Church.
"When in revolutionary times the British shook a bag of gold before the eyes of the noble Joseph Read of Philadelphia, hoping to buy him, he replied: 'God knows I am a poor man—poor though—but King George is not rich enough to buy me.'—Bancroft."

This was an honest man, a man of genuine convictions, a man of stern principle, and a man whose moral worth will live in history forever.

The student of human nature sees two sorts of men in the world, men of principle and men of policy. The former are honest, candid and conscientious; the latter are shuffling, shrewd, sensational and mercenary. Their motives are selfish, and their worldly. They stoop to conquer.

Policy is smooth, sly, talkative, two-faced and polished to the external appearance.

Principle is plain, solid, truthful, and trustworthy, championing unpopular truths for the love of truth. Principle is the burden of the martyr's morning prayer and evening penit.

John Hampden, through conscience and principle, gave English liberty undying fame. John Brown, through principle, made the rope and the gallows glorious, and Jesus, who came, as it is said, to "Bear witness to the truth," and who defended and lived the truth, made the despised cross the crowning symbol of the ages.

When such a man as Henry Kiddle, superintendent of the public schools of the city of New York, comes out a Spiritualist, we see manifestations of honesty, sturdy principle, and moral bravery. But when Dr. E. C. Dunn leaves and denounces Spiritualists, and joins the Methodist church, what do we see? What are we forced to think? Knowing much of Mr. Dunn's past history, what of necessity must be our decision, and that of his former co-workers?

Newspaper writers and correspondents have from time to time during a year or more furnished us with communications and facts relating to Dr. Dunn's airy pretensions, extravagant boasting, social eccentricities and sensational somersaults; and all, to the honor and glory of himself. Dr. Peebles must feel flattered to hear that Dr. Dunn, in his lectures, tells of inviting Mr. Peebles to accompany him on a voyage around the world, and pompously speaks of aiding him in his Brahmanical studies in India, and his Talmudic investigations in Jerusalem—pardon the smile!

Probably no Spiritualist doubts the previous mediumship of Dr. Dunn. For, in addition to the oft published testimony of Dr. Peebles, who ever seemed to cherish for his protégé a kind of paternal tenderness, there are scores and hundreds through the West who have seen Dr. Dunn entranced by spirits, purporting to be Indians, Wilkes Booth, Aaron Knight and others. The Doctor will not have the hardihood, though a professed Methodist to deny his years of mediumship.

In his lecture repeated, and re-repeated—How I Became a Spiritualist, he relates therein the most astounding marvels connected with his mediumship—the most astonishing tests that he had given, and the very wonderful cures that he had wrought aided by spirits, and further he has often declared in public—"All that I am I owe to spirits;" or sometimes varying it, he has declared that there was "No need of a Jesus Christ to save him, for J. M. Peebles and the spirits had saved him!" It must be remembered that Dr. Dunn in his early years was not that "good little boy," so often described in Sunday school books.

But now that Dr. Dunn has joined the Methodist Church in Rockford, Ill., may we not inquire—What was the motive? Was it selfishness? Was it mercenary? Was it to be more popular? Was it to advertise himself in churches? Was it to get himself before the "Young Men's Christian Associations"? Was it to get the influence of the clergy and church members with an eye to business and money-getting? Such is the common verdict.

Since Dr. Dunn has joined the Methodist Episcopal Church, we feel it incumbent upon us to inquire of him if he has studi-

ed the Methodist discipline and doctrines? Does he believe in:

- Original sin and the fall of man because of Adam's guilt.
- In the Trinity—that in the "Godhead there are three persons of one substance, power and eternity—the Father, the Son and the Holy Ghost."
- That "Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." (Methodist Discipline, page 8th.)

We need not quote more. It is well known that Methodists believe in the Trinity—in the vicarious atonement—in the resurrection of the body—in a future general judgment—and in eternal hell torments. Does Dr. Dunn conscientiously believe these doctrines? If not, then, is not his church joining hypocrisy? Is it not treason to every principle of honor, integrity and true manhood? What does Dr. Dunn say? What do his entrancing spirits say? What does Dr. Peebles say? Our columns are open.

It may be contended that in some cases individuals are permitted to join churches without being asked to subscribe to the creed. Our reply is, there can be no stronger subscription to doctrines or creeds than to join and support a sect which is built upon these doctrines—built up for the purpose of disseminating them. Otherwise expressed, there is no more direct and positive way of endorsing a flag than to enlist under it.

Culture of the Will.

On another page will be found under this title a short but instructive article by Hudson Tuttle, who is himself a striking example of cultured will. We have known him intimately for years, have observed him constantly and critically, as we do all men who are in any way actively interested in Spiritualism, and we have often been struck with deep admiration at the wonderful results achieved by his exercise of will. The incident he introduces to illustrate his theme in the article alluded to, no doubt occurred in his own family, though he is too modest to say so, and exhibits a most enviable trait.

Telling every day, rain or shine, upon his farm, doing the most laborious work, he would be justified in seldom lifting his pen to aid his fellow-man, yet he never fails to respond to every request to counsel or instruct others from his rich and seemingly inexhaustible store, for draw on it, ever so hard, the spirit friends behind him keep up the supply. We have known him to stack wheat from daylight to dark, under a burning sun with the thermometer at over a hundred degrees in the shade and in the evening so worn and exhausted as hardly to be able to hold a pen, to write an article which attracted the attention of thousands and received the honor of republication in a number of papers. Again we have known him to work through a raw December day, in the mud nearly to his boot-tops, laying tile-drain on his farm, and then spend two-thirds of the night writing articles for the secular and spiritual press, for which he never received or expected a penny. Not a reader of this paper does more severe and constant daily manual labor than does Mr. Tuttle, and not one writes more for publication.

Through all these long years of financial depression so severely felt by farmers and by none more than Mr. Tuttle, though harassed and perplexed by financial affairs he never for a moment allowed them to intrude upon his literary work or to cloud his spiritual vision. During this time when one crop after another was blasted and the meagre harvest brought still more meagre returns, with debts pressing upon him which he knew must be worked out by the sweat of his brow, he was able by the power of his will to rise superior to his earthly environment and place himself in condition for his spirit guides to give through him his last and best book, "The Ethics of Spiritualism," which, however much some may differ with certain premises therein set forth, all must acknowledge that, as a whole, it is a system of moral philosophy of which Spiritualists may well be proud and to which they can turn with ever increasing profit.

Mrs. Julia M. Carpenter.

This estimable lady and good medium is known to thousands throughout the country whose acquaintance she has formed in travels with her husband, Prof. Carpenter, who is familiar to the public as an able lecturer on mesmerism and psychometry.

It seems that some who are not acquainted with the history of Prof. and Mrs. Carpenter, have supposed the Mrs. Julia A. Carpenter, who was confined in an Insane Asylum at Newburgh, Ohio, a brief account of which was published in the JOURNAL of Oct. 4th, 1879, together with poetry written by her, to be Mrs. Julia M. the wife of Prof. Carpenter. We desire to correct this impression. Prof. Carpenter has been known for twenty years or more as an outspoken Spiritualist who formerly lectured on the subject, and who is now doing as much for the cause as any lecturer in the field. He would therefore be the last man to think his wife insane because she held communion with dear friends in spirit-life.

Col. Ingersoll is to deliver an oration in this city, on Thursday evening of this week, at Central Music Hall, in honor of Thomas Paine, it being the anniversary of the birth-day of that noble patriot and progressive thinker.

To Spiritualists!

You will all readily admit the need of an organized and sustained aggressive policy on the part of Spiritualists in dealing with the world of opposition and ignorance with which we have to contend in advancing a knowledge of Spiritual Truth. The desirability of meeting misstatements, ignorant criticisms and unjust attacks through the same channels in which they are given to the public, is patent to all and needs no argument. To overcome the obstacles in the way and secure this desirable object is to some extent possible now, provided united and persistent effort is made, and the sooner we begin and the longer we persist in such united and aggressive action, the easier will become the task.

While there is a general agreement as to the advisability of such action, there arise differences as to the best method of initiating and carrying on the work. There appear grave objections and dangers, in the minds of many, to clothing any single individual with authority to represent the millions of Spiritualists, and the certainty of division on this point will tend to seriously affect the desired object.

Further, the difficulty of raising a fund from year to year sufficient to pay an adequate salary for such service is broached, and with great force we admit in view of the unorganized condition of Spiritualists and the comparatively limited support given even to spiritual publications and lecturers. It seems to us that these difficulties and others nearly as serious can be overcome in a great measure and the work rendered feasible by dividing the duties and responsibilities of the work among a goodly number, who shall perform it without pecuniary consideration. We are all co-workers, brothers and sisters in this glorious labor of love, and it matters not who does any particular task, so that it is well and promptly done;

Therefore, we the undersigned, pledge ourselves to gratuitously do this work; and ask each and every Spiritualist, respectfully, to write their names as members of our corps of advisors and helpers. Let all keep watch and guard, and whenever one sees occasion for action, let him either devote himself to the task or refer it, with the proper data, to the one on this list whom he thinks best qualified for that particular case, or the special work in view.

The time demands our united action and united in a common cause we will zealously and persistently work together for the achievement of a common purpose.

J. M. PEEBLES.

Hammonton, New Jersey.

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Berlin Heights, Ohio.

SAMUEL WATSON,
Memphis, Tenn.

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Fort Hill, I. T.

W. M. FISHBOUGH,
820 DeKalb Ave., Brooklyn, N. Y.

C. FANNIE ALLYN,
Stoneham, Mass.

JOHN A. HOOVER,
940 So. 3rd St., Philadelphia, Pa.

That Haunted Blacksmith Shop.

While it is true that we published, last week, a graphic account of a "haunted" blacksmith shop in Michigan, it is not, unfortunately, true that the dilapidated old building was "haunted" at all. The statement that a "ghost" could fully materialize an anvil and a sledge hammer, and brawny arms also to wield the latter in making terrible blows, should have made us incredulous as to its truth, and induced us to wait for further development; but we did not, in consequence, to thousands of the readers of the JOURNAL, that it was a "seven-days" wonder. It now appears from the Jackson (Mich.) Citizen, that the boys who "put up the job," and who formed part of the crowd who did the watching on that eventful evening, were caught at their mischief the other night, and the illusion is now dispelled.

Serjeant Cox.

The attitude assumed by Serjeant Cox towards Spiritualism, was the cause of giving consequence and publicity to the cause. Now that he has departed it is the subject of dispute whether he was a Spiritualist or not. Cautious and careful almost to fault, he slowly approached the great subject, and finding "psychic force" would not account for the phenomena, became a confirmed believer. He did not wish the Psychological Society of which he was the head, to become a spiritual society, and here is the ground for the assertion that he was not a believer. He expressed his full belief to Mr. Eglington, and that he had soon and conversed with his departed daughter at the house of Mrs. MacDougal Gregory. *Spiritual Notes* well remarks to the saying of people:

"He has found out the great secret, he has solved the great mystery that in this life remained unknown! His he? It is frequently assumed that the opening glance of the spirit in the world on which it is just entering, reveals the great secret of life. But this would seem a misconception. Spirits learn there as they learn here, and many learn very slowly. One thing, however, Serjeant Cox could have told his friends had he been able to have occupied the chair that he has left vacant; he could have testified to his own spiritual existence, have taught the reality of soul more forcibly than he ever did from the same place while he was in the body, and have answered his old question, What am I? more clearly than he ever could before."

At the next meeting of the society which he had founded, he intended to give his personal experiences in "Investigating Psychological Phenomena," and to allow questions to be asked. Had he been able to give those experiences, how eager would have been the questions, and what a sublime narrative would he have been able to have given, of his journey over the border to the Spirit-world! He would have told of his welcome by his spirit daughter, who had, by great effort convinced him that she still lived. What a flood of intelligence has already illuminated his honest mind!

A New Prophet in India.

Kesub Chunder Sen, a high caste Brahmin who for some time has been a rising light in India, has cast aside appearances and become a founder of a new sect. He has long and earnestly protested against the superstition of his own country, and at times the hearts of missionaries were gladdened by his praise of their works, and his seeming acceptance of the doctrines of Christ. To establish Christianity, however, was not his object. He claims to be a re-incarnation of the divine Bhakti, under the name of Chaitanya, and that he was commissioned to establish the church of the future. He is the Prophet Nadlya; an organization has been completed at Calcutta and the apostles, "a preaching army," have been sent forth, on their mission to convert the world. This army moves from place to place with banners flying and music, and so great is the enthusiasm that devotees roll themselves in the dust before it.

The object of the new Prophet is to deliver his country from dry rationalism and supply a living faith. Whatever the results may be, the movement is of deep interest to the student of religious history, as an illustration of the rise and progress of sects. Kesub Chunder Sen, with his pretense of being a re-incarnation, in the light of the present, is a sham and a farce; removed two thousand years into the past, and a few wonder works would have made good his pretense, and untold millions would have received him as God.

A Haunted House.

The St. Louis *Globe-Democrat* states that there is a haunted house nine miles south of Taylorville, Ills. The whole country is excited about the matter. It appears from the account given that the ghostship—as the reporter calls him—seems in good spirits, and trips over the floor in the gayest manner. He taps on the window pane, rattles the doors and thumps the walls as if in great anger, and anon he groans in agony. This sort of procedure has been going on for nine years. Family after family have lived there, but none have remained any great length of time.

The last family that resided there (now just left) was that of Samuel Laughlin. They lived there longer than any of the others, but while they went there entirely free from superstition, they are now believers in Spiritualism. The hired man describes the groans as being of a most dreadful character, issuing from all parts of the house. Many attribute the mysterious sounds to the fact that many years ago a dastardly murder and robbery is supposed to have been committed there. A few years after the supposed murder a gang of counterfeiters were detected making spurious coins in the house, and it is argued that no doubt many a foul and bloody deed has been committed there. The flight of the Laughlin family tends to more firmly establish this belief, and many discussions of the matter have taken place within the last few days.

We are in receipt of a special New Year edition of the *Moline (Ill.) Review*. It is printed on fine tinted paper, and exhibits a review of the various industries of the city. The first page contains a fine illustration of the building occupied by the Moline Plow Company. There is a vast amount of business done at Moline, and to present the same in full to the world, required eight mammoth pages, containing seven columns each. Such enterprise in advertising will certainly bring its reward.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

J. Frank Baxter will lecture at Bangor, Maine, during February.

Frank T. Ripley lectures and gives tests at Dayton, Ohio, during February.

Lyman C. Howe lectured at Chagrin Falls, Ohio, two evenings last week.

Bishop A. Beach speaks at Whittier, Ill., February 1st. The 20th and 27th of January, he lectures at Libertyville, Ill.

Mrs. Emma Jeffries, late of San Francisco, has returned to Chicago, and may be consulted at No. 352 West Madison street.

The almost unprecedented prosperity in the one year's career of *Andrew's American Queen*, as a society journal, induced its more frequent publication.

Sunday evening services are held regularly at the residence of Mr. and Mrs. L. Gardner, (Mrs. Cornelia Gardner), Rochester, N. Y.

Mrs. C. Fannie Allyn is attracting large and intelligent audiences by her lectures. She speaks in Vineland, N. J., during Feb.; New York city, in March.

One and two-cent postage stamps are greatly preferred by us in cases where stamps have to be sent to make change. Don't forget, please, and comply when convenient.

Walter W. Broom has commenced the publication of a paper at Vineland, N. J., under the euphonious name of *Broom's Paper*. It is neatly printed, is quite spicy, and certainly is entitled to a long life.

Capt. H. H. Brown would like to make engagements, either for Sunday services or week evening meetings, for February and March. He can be addressed at 252 Steuben street, Brooklyn, N. Y.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Liberty Tree.

(Mrs. Lorraine L. Smith, who sends this poem, the "Liberty Tree," writes as follows: "I was exceedingly glad to see the article headed, 'Thomas Paine's Birth-Day.' How glad, really, I should be to help celebrate it, and listen to the well deserved and eloquent tribute Mr. Ingarnell will give him. In my girlhood I loved to listen to my father as he sang the endearing song to the children on his knee. For many years after he was gone I tried to bring to my mind those favorite words, and wished I could again hear them sung, as he sang them!"

In a chart of light from the region of day,
The Goddess of Liberty came;
Unnumbered celestial directed the way,
And beth conducted the dame.

A fair budding branch she brought down from above,

To a nation longed to be free,
Transplanted to earth this rare pledge of her love.

She planted the Liberty Tree.

This celestial exotic struck deep in the ground,
Like a native it flourished and bore,
The same of its fruit, drew the nations around
To search out its peaceable shore.

Unnumbered names, or distinctions they came,

For free men like brothers agree;

With one spirit endowed they one friendship pursued,

And their temple was "Liberty Tree."

Beneath this fair tree like the patriarchs of old,
Their bairn in contentment they ate;

Unreved with the trouble of silver or gold.

The cares of the proud and the great.

With bairn and fair they old England supplied,

And supported her power on the sea.

Her battles they fought without getting a groat,

For the honor of Liberty Tree.

But hear, Oh, ye bairn 'tis a tale most profane
How all the political powers;

Kings, commons, and lords are uniting amain,

To cut down this guardian of ours.

From the North to the South blow the trumpet to arms,

Through the land let the dirndlins flee;

Let the far and the near all unite with a cheer,

In defense of our "Liberty Tree."

THOMAS PAINE.

God in Work—How He Does It—Comments of Orthodoxy.

To the Editor of the Religio-Philosophical Journal:

New Year beamed upon us with radiant smiles and joyous sunshine, and "all went merrily as a marriage bell" until about eleven o'clock, just as we were beginning to think of good dinners and family greetings, when our quiet village was startled with the cry: "Three boys are drowned in the reservoir." I will not attempt to describe the sudden revulsion of feeling, the deep anxiety upon every countenance, the hurrying to and fro with bated breath and throbbing hearts.

None but parents with the dread uncertainty as to whether their own dear ones were counted with the fatal three, can fully appreciate the dread anxiety of the first moments of uncertainty.

But soon the terrible calamity was localized and assigned to three grief-stricken families. Coates, Deesman and Herlin, and the sympathies of the awakened community were extended to them, and everybody did what could be done, to try to reanimate the three boys, and attract the freed spirits back to the cold and lifeless clay; and, secundary to cheer and strengthen the bereaved families in this hour of great affliction—this hour when the agonies realities of life are forced home to the unwilling heart, when we stand face to face with the grandest facts of existence, and see how vain and futile all our weak attempts to ward off the legitimate results of violated law, when we are made to feel that nature's laws are inexorable and cannot be tampered with; that as we sow, so shall we reap.

Being upon terms of intimate friendship with Mr. Coates and family, I hastened to them, and found Mr. Coates with willing friends still anxiously engaged with galvanic batteries, jugs of hot water, friction and oil, all the appliances known to the medical profession, valiantly striving to entice darling Herlin back to their embrace, unwilling, yet to consent to the unwelcome fact that he was already an inhabitant of the Spirit-world. I took occasion to say to a weeping brother, that it was a blessed consolation to know that Herlin was still a living, conscious boy, and undoubtedly now with his friends who had gone before, and who could be of great service to him in this sudden and unexpected transition. "Yes," said the almost heart-broken brother, "and he is now doubtless with my other brother, who died long ago." The thought pacified and strengthened him, to bear his affliction, and harmonized with his reason, and his belief in the beautiful truths of Spiritualism, which alone seems adequate to console at such trying times.

But when further efforts at resuscitation were abandoned and the grief-stricken parents were mingling their grief and vainly striving to see light amid the deep gloom of this great sorrow, the Rev. Dr. Gilman, the Presbyterian minister to whose Sunday ministrations Mr. Coates, though an avowed Spiritualist, had late listened, came upon the scene with the best of intention to pour the balm of consolation into the wounded spirits, and administer to them the orthodoxical assurances of the Bible and the church. Hearing him dealing out in a loud sermonizing style, I became an eager listener and heard him assure them that God was not angry, there was no anger in it, that God never took any one until he had a place prepared for them; that God loved the darling children, that he had a place prepared for them, and came and took them, and that they should feel comforted and proud that they now had a representative at the court of heaven; and that it was a great consolation to know that little Herlin was now saved eternally, for when God saves any one he saves him eternally, etc. etc. They were exhorted to look up to Jesus as the only source of strength and consolation, and asserted that he and he alone could heal their wounded spirits, and that they now had additional reasons for striving for heaven, for they could go to their dear one, but he could never come to them, which assertion was repeated and emphasized at the funeral.

What troubles many of the Spiritualists and Liberals, associates of Mr. Coates, and who have frequently sat with him in circles and witnessed his joyous emotions as he has had repeated assurances of the presence of parents, brothers, children and friends now residents of the Spirit-world, and to those of who have known how much he prized, not the belief, but the positive knowledge of spirit return and communication, is, that he could consent to have such an occasion so protracted to the teaching of false, delusive, chimerical, myths and superstitions, when the occasion seemed so opportune to have sown the good seed of spiritual truth, that would have borne fruit in many a hungry soul and restless spirit, which is grooping almost blindly after the truth. When will Spiritualists learn to respect the truths of our grand religion and philosophy, and not allow them to be insulted and vilified in the house of their friends? To have the stereotyped and stale falsehoods of a wailing theology of which even the advocates are becoming ashamed, dashed up at the funeral of the child of a leading Spiritualist, is indeed wounding the Christ in the house of his friends.

S. B. BLOZOW.

John Wilson, a worthy and prominent Spiritualist, writes: I have been taking the Journal since 1868, and find it improving each year, and am much pleased with its present management than ever. I hope you will continue to do the course you have been pursuing, until the spiritual ranks are cleared of deception.

Mrs. Miller's Mediumship.

To the Editor of the Religio-Philosophical Journal:

I am glad to find in the *Journal*, of this week (just received) a defense of Mrs. Miller's mediumship from Denver. If five years of critical investigation with her, often in my own library and under strict test conditions, will enable me to form a correct opinion of her powers, then I can prepare to say she is one of the best, if not the very best, medium I have ever seen. Indeed, she has some phases of mediumship that I have never witnessed, or even read of, by any other medium! So says Dr. Peebles.

The materialization of a number of forms on a vacant lot, which I have seen four times, the last time Bro. Peebles was present, and the *Journal* published his account of it, surpasses any thing heard of, or witnessed in Europe or America. It is not to regard to her materialization that I am now pointing these lines; this I have done through the city parks here, in the *Magazine* and through other channels; nor have I any thing to add to the endorsements of fifteen or twenty letters I have recently received—valuable evidence from Denver, but I wish to say something relative to your editorial comments following the article in the *Journal*.

I agree with you in regard to abolishing cabinets, but you must remember that Mrs. Miller has no cabinet unless you call a blanket one. I have applied, not only all the tests the Denver people mention, but others, such as tying a fine cord around her neck after she was entranced, and running the ends through the cane back of the swinging chair in which she was reclining and tying them in hard knots where she could not reach them. This was done at different times without the knowledge of any one, only the person who did it, and yet the materializations went on as before. I have tested her outside the cabinet, so-called, and materializations occurred, but she was alarmed at them that we had to discontinue it. I think, however, that now she could be brought up to that point. The last instance I attended of hers, just before she left, a number of us were taken in behind the curtain by the materialized forms, to see that she was there entranced. Mrs. Miller told me that they were going to dispense with cabinets entirely. This, I hope they will do, and thus remove all doubt from the most incredulous of the truth of this amazing phenomenon of Spiritualism.

I think if you had seen the physical manifestations done by Mrs. Miller's control, you would not have said, "These feats can be, and are being done, every day by fourth-rate jugglers, and professed expositors." The Colonel said, "I accepted the philosophy of Spiritualism as true, but as yet I have not received the facts that some of you have, to convince me that there is a communion across that barrier from which no traveler returns." When thus convinced I know my happiness and spiritual growth would be commensurate with this grandest idea of the century. With the spirit of the call I am in harmony, although with the last sentence I am not, as yet, convinced with the facts. But if your association is formed in the circular of Brother Cole, your future work will be left all over the land. I bid you a hearty God-speed!

Col. W. H. Brown followed and said: "After the meeting in Everett Hall, on last Saturday evening, on going to my house, I had a spiritual vision in which I saw this hall and this meeting assembled, and it has my warmest sympathy and wishes for its success, and wore my labors as an itinerant spiritual lecturer such as I could be at home on Saturday evenings, in Brooklyn. I would be with you in your works."

Mr. Hope Whipple said: "In the investigation of Spiritualism there are three stages—first, the materialistic; second, the ideal, and third, the spiritual. It seems to me that in this new departure, you have stepped from the ideal to the third, or spiritual, plane, and if you are guided by the principles which called you together in the circular of Brother Cole, your future work will be left all over the land. I bid you a hearty God-speed."

Col. Wm. H. Hennet was invited to the platform as one who was not a Spiritualist, but a "Spiritual Philosopher." The Colonel said: "I accepted the philosophy of Spiritualism as true, but as yet I have not received the facts that some of you have, to convince me that there is a communion across that barrier from which no traveler returns."

I think if you had seen the physical manifestations done by Mrs. Miller's control, you would not have said, "These feats can be, and are being done, every day by fourth-rate jugglers, and professed expositors."

Mr. A. E. Cowley said: In this movement, I am with you, heart and soul, and rejoice to see such a large assemblage of moral, spiritual and religious people, and the future of this Fraternity is bright and glorious."

Dr. Wm. Flahough said: "My sympathies are with you, and while my advancing age will not permit me to do much active work, I feel as if your labors will be crowned with great success. What I am able to do, I will gladly, and help you in every way."

But, says the objector, there must be some trick about the chairs and rings. To reply to that I will say that I bought four dozen chairs from Bryson & Camp, furniture dealers, in this city, for their dance room, which they used while here. I bought the iron of Orgill Bros. and took it to the blacksmith and had four solid iron rings made about six inches in diameter. The same evening a committee composed of the best men of our city, met at my library to test her powers. These rings were scattered about on the floor; Mrs. Miller lied, and standing as still as a statue, yet in a moment, these rings and chairs were placed on her arms. The knots were then carefully examined by the committee, the curtain dropped, and so did the chairs and rings as quickly; this was repeated as often as dealed. One more fact: While these chairs and rings hang on her arms, drop the curtain and raise it as quickly as possible, and her hands are tied securely, with chairs and rings on them. I have seen jugglers and professed expositors' feats, but the character of their performances are altogether of another nature to these.

In order to test this matter, I now authorize you to say through the *Journal*, that I will place a thousand dollars in a bank in this city, which any juggler can have, if he will come here and perform the feats which are done at Mrs. Miller's feasts. This is business, and I mean it. It cannot be done by any mortal power, nor do I believe that it is done by any spirit power that I have ever heard of, only through this unprecented, uncultivated and sometimes slandered woman.

Some years since Dr. T. G. Summers, editor of the *Christian Advocate*, published at Nashville, said that Rev. Dr. Harrison accounted for all the phenomena attributed to spirits. I immediately made him this proposition, as thus published in *Clock Street Two*. "Dr. Harrison is advised to do these things by 'mechanical contrivances,' I propose to him, that I will give him one thousand dollars to come to Memphis, and do what his brother preacher says was done in his parlor in the very city of Nashville, where he was lecturing." Though seven years have passed, and notwithstanding that Dr. Harrison needed money badly, he has never dared to accept my proposition. And so it will be with your jugglers.

SAMUEL WATSON.

Memphis, Tenn.

Poor Dunn.—A renegade is not an enviable creature, especially when he becomes such; he condemns himself a fraud and a rascal. There is quite an interest in the conversion (?) of Dr. Dunn to Methodism, and I hope that he will be more honest as a Methodist than as a pretended Spiritualist.

Mr. Peebles took him out of the gutter and made him all that he became. He took him with him in his first journey around the world, and his "Travels" is replete with the revelations received through this same "Dr." Dunn. Now the fellow claims that he became converted while in Palestine—converted, while Mr. Peebles was daily receiving trance revelations through him! The first heard of him after his return, was he lecturing in Illinois, and exhibiting a royal tiger skin, claiming to have shot the animal just as it was springing on the devoted Pilgrim! The Pilgrim did not stop to this story, saying Dunn bought the skin! Mr. Peebles truly did a great deal for Dunn when he took him in all his foul beggary, and patiently and with unwavering charity watched over him, but he undertook an impossible task. He could not make a man out of such gross material.

Dunn was dislodged through and through, and his present move is of the same kind. The Methodist church is welcome to him and all like him, and I hope that he may be reformed sufficiently so that he will tell the truth, at least when it is for his interest to do so. He was a medium, and if Mr. Peebles' records are reliable, of a rare order of sensitiveness, and now after nearly twenty years of experience, to turn against all his past life, proves one of three things: he has been a scheming rascal or a fool, or he is now a hypocrite.

ROCKWOOD.

JAN. 19th, 1880.

J. J. Coombes of Washington, D. C. writes: I think Spiritualism is exciting rather, more interesting than it is可怕. The method of investigation is exciting, and trickery medium is frightening.

W. H. GARR writes: I like the way you conduct the *Journal*, and expose error and battle for the truth. If exposing false and trickery medium is fighting Spiritualism, fight it. If that will ruin Spiritualism, ruin it, for we want nothing but truth as it is unfolded to us through a knowledge of God's eternal laws.

James Chase writes: I would not do with

out the *Journal* for five times the price. Go on with your noble work.

C. Buettemer writes: Our *JOURNAL* is still

improving. I love it, because it expels superstition, and promotes mental liberty. Go on with your noble work.

Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Downing Hall, Saturday evening, January 17th, was a notable gathering of representative men and women, who assembled in response to a circular issued by Deacon H. M. Cole, in accord with the wishes of many. This call invited those to whom it was addressed to assist in organizing an association of men and women, whose purpose will be the study of laws and forces relating to man's spiritual nature and to demonstrate, so far as demonstration is possible, the continuity of life beyond the grave, and the laws of spirit existence and manifestation, as revealed by the phenomena of modern Spiritualism.

Brother Cole, on calling the meeting to order, briefly alluded to the causes which produced the now departure, and invited that veteran brother, E. W. Wilson, to make the opening address. Brother Wilson gave the history of the Brooklyn Spiritual Conference, of which he was the founder, stating explicitly that it was organized as a distinct association, and he believed that its grand success had been the result of such independence. He said that there was now a need of such an association as had gathered here, and that his warmest wishes for success, which he predicted would be greater than its founders now

Endorsement of the Views of Mrs. E. L. Saxon—Out in the Cold.

To the Editor of the Religio-Philosophical Journal:

I have just read in your issue of January 10th, the admirable and truthful article from your able correspondent, Mrs. E. L. Saxon. I heartily endorse all the words contained in her letter, and with them might be written in letters of gold upon the blue sky above us, that all might read them in the clear light of a noonday sun. Such words are needed to guard the young and inexperienced from falling into that maelstrom of destruction, wherein so many have been shipwrecked. I have long since learned that many dark and wicked things have been done in the name of Spiritualism, and that there must be some very bad spirits in the Spirit-world. In the minds of some of my acquaintances, good honest people, the word Spiritualism is associated with "free-loveism," "easy divorces," and all the "looseness" which is so repugnant to virtue and good morals. I know that many say the same dark things are done in the churches, and by those calling themselves "Spiritual teachers." But the advocates of Spiritualism have professed to have a bolder and a purer doctrine than the churches, and have called to their aid the accumulated wisdom of those who are dwellers in more exalted spheres. I fear that reason in many instances has been debruted and a blind credulity taken its place. Many, in haste to discredit everything between the lids of the Bible, forgetting the beautiful truths which Jesus taught and produced, and ignoring all that divine inspiration through which we move and have our being. Pure and undefiled religion must not be ignored and ridiculed by Spiritualists. When the soul sits dumb in the shadow of a great affliction, what can it do but cast itself into the arms of a loving Father, and trust implicitly in his divine goodness. Let us remember that our reason was given us to "try the spirit" and we have a right to judge of its success, and worn my labors as an itinerant spiritual lecturer such as I could be at home on Saturday evenings, in Brooklyn. I would be with you in your works.

"OUT IN THE COLD."

As the storm increased, and the biting winds came moaning by my cottage door, and while the "beautiful snow" was settling down, covering the brown frozen earth with its deceiving whiteness, how grand and inspiring thought I, such a storm might be if everybody was well housed, and nobody was "out in the cold." There is a majesty in the "trifling snowstorm," the sluggish blood sits in our veins while we wrap our drapery about us, and go out to face the merciless winds. The poet may write of "balmy Spring," of "Summer with her floral train," and of "Autumn tints," but the grand old Winter, with his hoary head, snow-clad hills, and ice-bound rivulets, is not to be overlooked by artists or philosophers.

There is joy, on a winter's night, to those blessed with home and friends, as they gather around the glowing grate, which warms with her warmth and beauty, does not bring. There is a restful, home-like feeling, when we sit by the familiar fire-side, with dear faces smiling upon us, as the wind harp chaunt its solemn music among the leafless trees. There may be vacant chairs in the household, and sad eyes looking down upon us from silent pictures on the wall; still we nestled closely to each other, and pray that our loved angels may guide us safely over life's wintry sea.

But alas! how many there are who have no home, no pleasant fireside and friends to greet them when the day's work is over; and no voice, rich in love, to cheer them in hours of sadness and despondency. As I write I recall the faces of little children whom I saw, in the city of B., the other day—children with pinched faces, who looked as though light and love had been crushed out of them! "Poor starved hearts," said, mentally, as the motley throng passed by me. There were women, too, "out in the cold," and standing in the piercing wind, trying to sell apples and oranges sufficient to eke out a scanty living. The "beautiful snow," which lay like a massive mantle upon the streets and towers of the great city, had no poetic charm for them. Disconsolate looking men, too, with countenances that spoke plainly of want and privation, and the "cry of the unemployed" still reverberates in my imagination, in the retirement of home.

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Are All Human Souls Immortal?

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal:

The theory of the "Immortality of all forms of life" has been almost universally accepted by Spiritualists, very much in the same manner as the orthodox have accepted the traditional belief in an eternal hell. I am therefore not disappointed that an attack upon this belief should meet with a vigorous opposition. Mediums, professionally under the control of spirits, have generally taught this doctrine, and their statements have been accepted as authority without questioning the evidences necessary to sustain such a belief. It would require too much space for me to reply to my several opponents in detail.

A spirit through the mediumship of Mrs. Clara A. Robinson denies my statements, but the denial is unsupported by reason and, therefore, has no weight in a logical discussion. Bro. Poyer does not seem to understand my position thoroughly, and furthermore, destroys the consistency of his article by making two diametrically opposite statements—one in which he asserts that "the soul cannot exist before life, as life is an organized power;" and another, a quotation from Winslow as authority, that "the soul, the agent, must exist before the body, the instrument, can operate. Which is true?" Bro. Poyer, I think, is a "little off." My friend Swan bows close to the mark on one or two unguarded statements made by me, which need never have entered into this discussion. Since it would require too much space for me to reply to the many points at issue to reply to him in full, while I concede nothing, I will grant him the little outside skirmish line he has gained until such time as I shall be able to present my more mature thoughts in book form. Bro. H. W. writes like a man of deep convictions, a lover of equal and exact justice under the law of recompence. It seems to him contrary to the divine attributes of a benevolent Father, that accidents of climate, birth, social surroundings, or planetary influences, should be instrumental in causing one class of human beings to return to their primordial condition, while another class, surrounded by different conditions, attain immortal life.

We must recollect that creative energy does not take cognizance of, or direct individuals, either to protect or destroy them, except by law. Immutable laws govern everything. Through a fixed order of laws, the laws of generation, all animal life comes into being, and each after its kind, and each governed by the same laws; and decay and death are forced upon all by law.

God directly has no more to do with man than He has with the little insects we tread beneath our feet. We are hedged in on all sides by laws which we cannot transgress without suffering the penalty. Hence, when I make the assertion that immortality is the result of obedience to law, I do not bring into question the beneficence of a divine Creator. The birds, animals and fishes are all an expression of the divine will. They all love life. They have been created like man without their own will. God loves them. Are they immortal? If this question can be answered in the affirmative, and it be proved, as often asserted, that there is no retrogression in the after life, then I will give up my position and acknowledge that all I have written on the subject, is but sophistry. But if answered in the negative, then my theory as presented is impregnable.

I have before presented considerable evidence to prove that the spirits of animals and vegetable-life are not immortal, which none have attempted to answer. If this is granted, then I have only to prove that retrogression may take place in the after life, when my position becomes demonstrated. But I wish to add a few thoughts to sustain the position that animal and vegetable spiritual entities are not immortal, because this is the first important position to be gained. In a former article I referred to a tree which had been clothed with leaves every returning spring for five hundred successive years. I ask the question, If trees are immortal, what will be done with the extra leaves which are a part of the parent-tree? My opponents have not answered. Suppose that tree should burst down and a half dozen smaller trees sprout up from the stump, which tree will be entitled to the roots in the spirit world? Again, a large proportion of the vegetable world lives but one season, and dies; will this not tend to overstock the "evergreenator" with a superabundance of weeds? Likewise, I might ask, If all insects are immortal, since they, as a rule, live but one year, will it not follow that there would be about forty times as many more insects to the square foot in that "land of pure delight," than we have in this mundane sphere? If this be true, the first thing I will do when there will be no insect exterminator. We might, to follow this thought, go back millions of years before the age of man on this planet, when the warm earth, from pole to pole, was covered with a dense growth of vegetation, and the air black with clouds of insect life, and the green hill sides dotted with wild animals, while the beds of the oceans were a mass of living, moving, creatures of life. The age of man, as compared with that of animal and vegetable life on this planet, is but a day; and I ask the question, has God for all these ages been populating the spiritual heavens with these crude orders of living creatures, the evidences of which we find embedded within the rocks? If so, then the earth's orbit is crammed a thousand times more than full, and you can't squeeze into heaven edgewise for the snakes, lizards, crawfish and frogs that have a pre-emption right there. The idea is ridiculous. These crude orders of beings without intelligence sufficient to realize their own identity, yet preserved as individualities eternally! For what purpose? Will some one answer? They have served their purpose in the past; that purpose was to make man a possibility.

Then, if the lower orders of animal life be not immortal, what evidences have we that man is? The Materialist says he is not. The Christian draws the dividing line between man and animals on traditional statements. Now, since we know that everything in the universe is governed by law, and that every law has a penalty or reward calculated to enforce or impel obedience, failing in which it inevitably destroys the offender, hence, the rational conclusion must be that the law draws its own lines. We know that obedience to law in this life develops strength; we know that the violation of any one of the laws, whether they pertain to our physical or spiritual natures, causes retrogression. A man may conform to one class of laws and disregard others, at which time he is advancing in one direction and retrogressing in another. A man may be a moral, righteous man in spirit, but through the violation of the laws of his physical being, be very weak in body. This same man by obeying the laws of health, may become strong in body, while at the same time, if he disobeys the moral laws, he may become a very depraved and vicious being. Here the order has reversed; he has advanced in one direction and retrogressed in another, and its obedience and disobedience of law, and nothing else whatever, that have accomplished this transformation.

We thus see that retrogression of soul is possible in earth-life; and that this retrogression is a result of violated law.

It is claimed that spirits enter the future state in precisely the same condition they leave this. If they are bad men here, they will be bad spirits there. Now, if violated law causes retrogression of the spirit in earth-life, what is there to abrogate the action of this law in spirit life? Surely, if there be governing spiritual laws in the other world, they must have a penalty, else the laws are a dead letter and a mockery to God. If they have a penalty, that penalty must enforce obedience or destroy the offender, else God's laws are ineffectual and the will of the Creator is thwarted. If there be no laws of government there, then heaven is hell to which annihilation is far preferable.

The conclusion cannot be reached that retrogression must inevitably follow as a result of violated law, whether in earth or spirit life. It is a fallacious and delusive dream to deny this conclusion, and there is not one shadow of logical reason in all the spirit messages and earthly apologetics that have appeared in opposition to it. If, then, retrogression is possible in spirit life, as a result of sin and disobedience to law, disintegration, or loss of individual existence, must inevitably be the doom of lost and irretrievable spirits.

I can realize in my inner nature more clearly than express in words, the condition of these lost souls. As Bro. Tuttle beautifully expresses it, "Atom by atom they are absorbed into the bosom of the universal spirit essence." In time they reach an abnormal condition, both in action and appearance—with erratic, restless, wandering from place to place, seeking some means of gratification, but never finding it. They soon become hardened in heart and destitute of all feeling. No sooner have they deceived some poor confiding dupes of earth, perhaps broken up his family and ruined his business, than they seek some new chasm where they may produce agony and wretchedness. They seek the most delusive channels through which they may produce misery. They were the inspiring influences that lead many into the free love infamy, that so disgraced our beautiful faith, separated many loving hearts, and sent mothers earth to pollute their bodies and darken their souls, while their children were left unared for and alone. They intrude themselves into our circles upon all occasions where they are not detected by moral sentiments and prayerful inspirations, and become the controlling influence. They rapidly degrade their mediums to their own standard, until those influenced by them become tricksters, destitute of veracity or honor. They continue in this course until they finally become insane, and ultimately lose consciousness of their own entity, when they are rapidly absorbed into the unorganized mind forces that surround us.

It may be asked how I know these things. Close observation has taught me to believe what I have written. I see the effect of intercommunication of evil spirits with mortals as clearly as I behold the noonday's sun, and an inner intuitive conviction confirms that belief.

I have now finished my work which I have been directed to do by an influence I could not well resist. It has been the means of drawing out thought upon a subject which hitherto has received too little attention, and I hope good will follow. I only add, "Believe not every spirit but try the spirits whether they be of God." "Search the Scriptures, for in them ye think ye have eternal life."

Columbus, Ohio.

Mr. David Whitney Continues the Story of Spirit Experiences in his Family.

In our last communication to the JOURNAL, we gave a few facts connected with our experiences since we became firm believers in the beautiful doctrine of Spiritualism. The account which has been sent to the JOURNAL, merely extends over a week or two of our communication with our spirit children. At first, when Olney came and talked with us through the mediumship of our children, we inquired eagerly and earnestly to ascertain if it were possible for us to communicate with our other children who had passed into the Spirit world. Olney told us that Lewis, our eldest, would come and talk with us soon. At last it was made known to us that he would communicate with us on a certain evening. We could not express our joy at this announcement. The children accordingly sat down to the table, expectant and happy, and nothing can express the disappointment of us all, when Olney informed us that Lewis could not come and communicate with us then; but one evening, two weeks after, as we were sitting, talking with Olney in his natural quiet way, all at once we were quite astonished to see the table at which the mediums sat, describe some very laughable antics about the room. Inquiring the cause of the apparently new manifestations, we were informed that Lewis had come home and could talk with us through our own children. Our joy could not be expressed. We felt overjoyed to think that our loved ones had not passed away, away from father, mother and home, to dwell in some unknown land forever—but out from the pleasant and happy associations of their childhood.

Here it may be well to give a brief outline of Lewis. At the time he entered the Spirit world, Feb. 2nd, 1877, he was twenty-one years of age. I can not better extend to your readers a more comprehensive view of his life among us, than to quote a few lines from the Omaha Herald, of Feb. 2nd, 1877:

The Herald has neglected to notice any more than a mere announcement of the sad fact, the death of Lewis E. Whitney, son of David Whitney, of Whitney, Clark & Co., which occurred on Tuesday night. He was twenty-one years old at the time of his death; he was consequently well known to a large number in Omaha, and had already earned an extensive business acquaintance throughout the country. Since he was sixteen years of age, he had held the most responsible positions in the wholesale house of his father and partners, and was trusted by them to a greater extent than any other man in their employ. The cold clods which rattled down upon his coffin with such a desolate, chilling sound, can not shut out his bright face from the sight of those that loved him, for the good that he has done will live after him, and will blossom into many loving memories that will spring perennial in their hearts.

The good that he has done lives after him, and every day it seems that we almost can see his bright face; his face is not shut out from us, and in our hearts blossom every day memories that will never fade. Since we have become converts to that beautiful religion, Spiritualism, no longer do those last few lines fill our hearts with sadness. We know he lives among us, in his old home. When Lewis came and talked with us, we noticed a marked difference in the manner in which the table tipped from its usual way when Olney spoke to us. Since that time our two other younger children have manifested their presence, and every day the mediums here at home sit around the table, then our four spirit children communicate with us through them. Lewis, as of old, shows the same genial disposition as when among us in earth form, tipping the table

merally when any good joke or story is told; again in his way as of old, talking to us of business matters known only among us, advising what is best to do in many cases, and even telling us the whereabouts of our traveling men out on the road.

Often while we have been sitting around the room reading aloud or conversing, audible and distinct raps are heard on the table, the chairs of the children, and in various parts of the room, answering "Yes," to some pleasant story, or tipping the table to show their pleasure in our doing; we all have heard them distinctly right in our midst; time and time again when we were not expecting them in the least, hands have touched us on our faces, hands and heads.

At the present writing, and often about the room in broad daylight, we all have seen lights, which appear and disappear right before us. Our spirit children claim when questioned in regard to these matters that the manifestations are all accomplished through the mediumship of our loved ones at home, and they firmly insist, when asked if any one else shall put their hands on the table, that no one shall touch it but the children—to show, as they say, to unbelievers that it is genuine, and that there is no chance for fraud or deception. They have also told us that the children are very strong mediums and before long they will be able to write, speak, and materialize through their mediumship. They have also told us that as soon as they passed into the Spirit world, their sole desire was to return and open to us the beautiful gate of Spiritualism, and they labored incessantly to bring about that which is now taking place, and they tell us that the reason Lewis did not come when we expected him, was that they wished to convince us thoroughly that our minds could not be blinding him, and that nothing except his real spiritual presence, could cause the table to tip and say that he was here.

Several times when the clock has stopped, we for a test have asked them the time, and they have in every case, rapped out the exact time to a second, as we afterwards ascertained by comparing with city time. Words can not begin to convey to you the many interesting things that have taken place in our home. Something new develops every day; as yet we have had no one here but our children and ourselves during these manifestations. And we will be happy to report frequently the progress we are making, and feel proud to add our names to the list of noble men and women who have so bravely broken the fetters of orthodoxy, and stand forth in the freer better manhood and womanhood of the broad fields of Spiritualism.

Culture of the Will.

BY HUDSON TUTTLE.

The will power as a cure of bodily ills has been assigned a prominent place by A. J. Davis, and many have been disposed to carp at the great influence he has given it. He would have us *will* disease away, and those who are suffering, attempting this and miserably failing, at once conclude that the method is false. Had Mr. Davis said that the true office of the will had been so misunderstood and so little had it received of proper culture that it was weak, and his statement referred to its *possibilities* when properly balanced with the other mental faculties, his position could not have been gainsaid. As it is, the will in the child is thought to be decidedly bad thing, and parents set about "breaking the will," so as to make the child obedient and yielding, while every effort should be made in exactly the opposite direction, that a strong and vigorous will, directed properly may be developed. No wonder that those who have been reared in the belief that the will is the seat of "moral depravity," and to be broken with severity, find it powerless. A vicious system of theological training through many generations, has made it a weakling.

The child whose will is "broke," has no character, and becomes the tool of the stronger willed. Parents are responsible for a terrible crime when they adopt such a course of training. Nothing but ignorance of the result can in the least excuse them. Of the countless *plant* men and women, modified by this system began at home and continued at school, where are they? Of the few rebellious children, who have been "black sheep" in the family, and defaulter of school discipline, where are they? You will find the latter leaders in the avocations they have chosen, the pulpit, bar, the press, or the arts and sciences, while the former form the distinguished mass following after. Not that being "black sheep" or "rebellious" is praiseworthy, but better to rebel against an unjust system than to yield, when yielding is destruction.

By strong will, is not meant violent passion or unrestrained energy of feelings or emotions, but persistence of purpose, a measure of one's capacity, and going straight forward to an object. This is the result of the harmonious culture of all the faculties of the mind and functions of the body.

Parents should regard the plans and purposes of their children with the greatest tenderness, and whenever these are proper they should encourage them in carrying them out to completion. To illustrate: When the little six year old boy rudely attempts to make a kite and fails, do not tell him he cannot make one and ought to know he could not, and so make him feel his inferiority, but say to him, "Of course you will fail at first for it is difficult to balance a kite; all you want is to be told how and you can make one that will fly to the length of your string." Then explain the principles on which it is made, help him put it together and give him the proud consciousness of success in flying it at last. The child may have plans which to an adult are of little interest, yet to it are of vital importance. If such plans can be carried out without decided detriment, it should not only be allowed to do so, but if need be, assisted. A case in point comes to my mind of little eight year old girl, desirous to accompany her father to the village. This was somewhat inconvenient, and he at first refused, saying there was no object for her to go. She began to cry, and then by questions it was drawn out, that she had an object. She wanted to buy ten cents worth of transfer pictures. You may say that was nothing. To her it was a whole world! She had collected the money and patiently waited for days the time when she could go and buy the dear objects, which she wanted to select herself. Her father understood, happily the wants of his child. He was not so far removed from childhood that he could not remember, and at once placed her in the carriage, and went with her after the little picture. When she came home and vainly attempted to transfer one to her album, he told her exactly how it must be done, and watched her until she perfectly succeeded.

Thus in the very beginning, the will should be trained, and the child made to feel that there need be no such thing as failure—that everything is possible. Thus trained, the will becomes all that Mr. Davis claims for it. It is the sovereign of the body as well as the mind.

Facts fully sustain the statement made in "The Ethics of Spiritualism" in relation to

the power of the will; "not only can it gain mastery over the body, defying the pangs of hunger, and the fever of thirst, and the keenest aches of pain, it treads the desire beneath its feet, and shows how much stronger is the spirit than the body." When such control is gained and directed by the knowledge which will be its accompaniment, the body will no longer be fetter to the spirit. It will be built up beautiful and perfect, and the most populous substance—the venomous fang and sting, the malarious atmosphere, the changes of temperature, and all forms of disease will be harmless against the strongest force in nature, the human will."

It is well known that in sickness a determination to get well, is of more avail than medicines. If the will yields, the case is well nigh hopeless.

Wanted—A Committee of Investigation.

[The Index, Jan. 22nd]

A week from to-day, on the birthday of Thomas Paine, January 29, the Paine Memorial Corporation will hold their First Annual Meeting in this city. At the same time an appeal is made by the *Investigator* for new subscriptions to the Corporation's stock, on the ground that "the stock cannot fail to be a good investment." By an article published in this issue of *The Index*, Mr. Charles Ellis shows that there are grave reasons for doubting the truth of this representation. His statement presents so terribly strong a case *prima facie* that we cannot evade the duty of laying it before our readers.

The obligation to do this is twofold: *first*, to the individual Liberals of the country, and especially to our own subscribers, who have a right to expect fair warning from us, when we have such serious grounds as these to fear that they are in danger of being made the victims of imposition in the name of "Liberal principles," and involved in heavy but unsuspected pecuniary liabilities; and *secondly*, to the liberal cause itself, which has been already sufficiently degraded and disgraced by unblushing licentiousness without becoming loaded down still further with financial dishonesty. We are not of those who believe that it is the duty of Liberals to cover up wrong-doing in their own ranks for fear of scandal. On the contrary, we believe that it is their duty of all to make their cause so pure and honest that scandal shall be impossible; next, if wrong-doing is suspected and charged, to investigate the matter thoroughly and impartially to the very bottom; and, lastly, if wrongs are proved to have been committed, to root them out and rectify them without delay. On no other terms than the faithful discharge of these duties can the Liberal cause receive or deserve the respect of mankind; and that is why we publish Mr. Ellis's article. It would not have been published, if there were not reason to believe that its publication is the only way left to bring about a thorough and impartial investigation of a matter which closely concerns the entire "Liberal public."

The person chiefly interested in the article is Mr. J. P. Mendum, publisher of the *Investigator*. We have never had the slightest trouble with Mr. Mendum; we entertain no unkindly feeling whatever towards him; and we do not now prejudge the case against him. If he is able to explain all his transactions satisfactorily, we shall heartily rejoice; and we offer him the free use of these columns, in order to make his explanation in the same journal where those transactions have been challenged. We want nothing but justice and truth in the affair; and while we do not propose to permit in *The Index* any war of personalities, least of all by outsiders of the case, we invite from Mr. Mendum himself a clear statement of any and all facts which are relevant to his defense. Mr. Ellis's article is simply an attempt to bring before the "Liberal public" facts which, if true, it would be injurious to conceal. The "Liberal public" have an unquestionable right to know whether these facts are real or fictitious when "the friends of Liberal principles" are everywhere called upon to take stock in the Paine Hall enterprise as "a good investment."

Two main points are made by Mr. Ellis, one respecting the Lick Lecture Fund and the other, respecting the title to the Paine Memorial Building. His positions, apparently substantiated by unimpeachable documents, are essentially these with respect to the first point:—

1. That in 1873, James Lick gave the equivalent of about \$20,000 to five trustees; one half to be put into the Paine Memorial Hall Building Fund, the other half to be used as a Lecture Fund, and (by necessary implication) not to be put into the Building Fund.

2. That the whole sum was paid over to Mr. Mendum, received by him, and held by him as the treasurer of the trustees.

3. That it is claimed by Mr. Mendum that this Lecture Fund was voted by the trustees into the Building Fund (notwithstanding the plain contrary intent of the donor), as the best "investment" of it.

4. That no minute of such vote is contained in the published record of the only meeting ever held by the trustees.

5. That, if such a vote had been passed, the trustees would have been obliged by law to mention the fact formally in their official record, to place first mortgage of \$10,000 on the Memorial as security for this special trust-fund, and to record this mortgage publicly.

6. That no record of such a vote has ever been produced, and no such mortgage has ever been placed or recorded.

7. That the Lecture Fund has been traced directly to Mr. Mendum's hands, and no further.

8. That Mr. Mendum tried to induce Mr. Savage to sign a deed containing a clause that the Lecture Fund had been invested in the Building, when no such investment had been legally made.

9. That, if the Lecture Fund was, although informally and illegally and by a misappropriation of trust money, invested in the Building, it is a *claim still good against the Building*, which has not been, but ought to be, recognized by a first mortgage; whereas, if that Fund never was so invested or used, then Mr. Mendum still holds the money, subject to the original conditions of the trust created by Mr. Lick, and is still liable for the same.

10. That, besides the present first mortgage on the Building of \$30,000, the stockholders of the Paine Memorial Corporation are also liable, if Mr. Mendum's account of the affair is correct, for an additional \$10,000 and accrued interest of several years, on account of the Lecture Fund—a fact of which they are mostly ignorant, but which has important bearings on the representation of the stock